

THE  
**Nonconformist.**

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 944.]

LONDON: WEDNESDAY, DEC. 2, 1863.

PRICE { UNSTAMPED... 5d.  
STAMPED... 6d.

**THE Rev. THOMAS BINNEY** will  
PREACH on SUNDAY EVENING NEXT, Dec. 6th,  
at **HEATH-STREET CHAPEL HAMPSTEAD**. Service will  
commence at Half-past Six o'clock.  
A Collection after Service towards the Chapel Debt.

**THE CAMEROONS and the BAPTIST MISSION.**  
Mr. ALEXANDER INNES is now DELIVERING a Course  
of THREE LECTURES on this question, and he will be glad  
to receive invitations for their delivery in towns and other  
places where accommodation can be provided.  
Address, 97, Islington, Liverpool.

**PARIS CONGREGATIONAL CHAPEL,**  
23, RUE ROYALE, NEAR THE MADEIRINE.  
Divine Service, Lord's Day, 11 a.m., and 7.30 p.m.  
Tuesday Evenings at 7.30 p.m.  
DONATIONS and SUBSCRIPTIONS received by  
**ROBERT ASHTON, Secretary.**  
Congregational Library.

**GREAT EARLY-CLOSING SOIREE** at  
the HANOVER-SQUARE ROOMS To-morrow  
(Thursday) EVENING, December 3. Half-past Seven till Eight.  
Lord RADSTOCK in the Chair.  
Several Friends of the Movement will address the Meeting,  
and a Choir of two Hundred Voices, under Mr. G. W. Martin,  
Founder of the National Choral Society, will take part in the  
proceedings.  
Tickets, 1s. and 2s. each, at Messrs Mead and Powell's, Cheap-  
side; at the National Choral Society's Office, 14 and 15, Exeter  
Hall; at the Hanover-square Rooms; and at the Early  
Closing Association, 35, Ludgate-hill, E.C.

**URGENT APPEAL.**  
**CONGREGATIONAL PASTORS' INSUR-  
ANCE AID SOCIETY.**  
This Society was formed in 1851 to Aid Ministers in Paying  
their Annual Insurance Premiums. More than Fifty have  
been assisted. Thirty-five are now regularly receiving help,  
securing Annuities for their Widows to the gross value of  
nearly 1,000l. per annum. Others are waiting to receive Aid.  
The Committee have just been obliged to refuse Three out of  
Four fresh applications only from want of Funds.  
Subscriptions or donations are earnestly solicited, and may  
be forwarded to the Secretary, No. 7, Blomfield-street, Fins-  
bury, E.C.  
**JOHN CHURCHILL, Treasurer.**  
**HENRY BROMLEY, Honorary Secretary.**

**A PPEAL on BEHALF of the POOR and  
AFFLICTED WIDOWS of the MINISTERS of the  
THREE DENOMINATIONS.**  
The MANAGERS of the WIDOWS FUND regret that  
they shall be compelled to give only diminished relief to  
new cases of distress. However urgent, unless they receive  
additional public support. At present they give Annual  
Grants to 262 cases, and to the amount of 2,570l. They trust  
that this Appeal will meet with a liberal and prompt response  
from those who sympathize with Christian Widows in their  
affliction.  
Subscriptions and Donations will be thankfully received by  
the Treasurer, Wm. Edwards, Esq., 67, St. Paul's, London,  
E.C.; by Messrs. Olding and Co., 29, Clement's-lane, Lon-  
don, E.C.; by Mr. C. T. Jones, Secretary, Chamber of  
London, Guildhall, E.C.; and by Mr. Charles Gordelier, Col-  
lector, 13, Stepney-green, E.  
**CHARLES THEODORE JONES, Secretary.**

**THE ASYLUM for FATHERLESS CHIL-  
DREN, REDEEM, near CROYDON.**  
The Board of this Asylum have the pleasure to announce  
that the Generous Friend, who had offered to give 1,500  
Guineas, on condition that the sum of 2,000 Guineas additional  
were raised towards the Liquidation of the Debt on the Build-  
ing, has promised to increase his Donation to 1,000 Guineas, on  
condition that the sum of 5,000 Guineas be raised.  
Subscriptions are earnestly and respectfully requested to  
enable the Board to meet this noble offer.  
**THOMAS W. AVELING, Hon. Sec.**  
All communications, &c., to be addressed to Mr. George  
Standish, Secretary, at the Office, 10, Poultry, E.C.

**HOSPITAL for SICK CHILDREN, 49,  
GREAT ORMOND-STREET.**  
This Institution is still the only Hospital in the Metropolis  
specially set apart for the Reception of Sick Children.  
FUNDS are urgently needed for its support.  
**F. H. DICKINSON, Chairman.**  
December, 1863.  
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ANDER, &c., at very low prices, always on SALE, at G  
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A good opening for a man of business habits with a capital  
of 500l.  
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of DRAPERY, STOCK, FIXTURES, &c., &c.**  
W. GAMMIDGE, Licensed Valuer of Drapery Stocks, Lec-  
minster, Herefordshire.

**A COMFORTABLE HOME** is offered during  
the Christmas Vacation to a FRENCH or GERMAN  
LADY (Protestant) who would give an Hour's instruction in  
her own language daily.  
Address, W., Post office, Marlborough, Wilts.

**WANTED, at Christmas, by a Certificated  
Teacher (Brough-road, 1861), a BOYS' BRITISH  
SCHOOL.** Has been trained in a large, first class School.  
Excellent testimonials from two Government Inspectors and  
present School Managers.  
Address, T. G. B., British School, Banbury.

**TO SCHOOLMASTERS.**—WANTED, after  
the Christmas Vacation, in the Bible Christian Con-  
nexional School, a GENTLEMAN competent to Teach all the  
Branches of a thorough English Education, and the Elements  
of the French, Latin, and Greek Languages.  
Applications, stating age, qualifications, with testimonials  
and salary, to be addressed, "Mr. James Thorne, Institution  
House, Shebbear, Devon."

**A YOUNG LADY** desires, after the  
Christmas Vacation, to ENTER a SCHOOL as EN-  
GLISH TEACHER. She could undertake Music and French to  
beginners. Taste, and not necessity, prompts this Ad-  
vertisement.  
Address, M., at the Misset Mill, Lansdowne House,  
Leicester, to whom references are kindly permitted.

**A YOUNG LADY** desires an ENGAGE-  
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Drawing, Latin, and French.  
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as JUNIOR TEACHER in a SCHOOL, where, as an  
equivalent for her services, she would receive lessons in Music  
and French from Masters.  
Address, M. R., Mr. Davis, bookseller, Leicester.

**A YOUNG LADY** is desirous of a SITU-  
ATION as NURSERY GOVERNESS. She is competent  
to give instruction in English and Music. She is an excellent  
needlewoman.  
Address, B. L., Mr. Davis, bookseller, Leicester.

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WANTED.—J. and W. Jeffery and Co., Compton House,  
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Department for a FIRST-CLASS SALESMAN, competent to  
take a leading position. He must possess good taste and  
experience, and be fully acquainted with the requirements of  
the Department. Also a GENTLEMAN of superior ability  
for the Carpet-room. It is essential that applicants be men  
of high character and experience.  
Apply on Thursday morning, the 3rd inst., between the  
hours of Twelve and Two o'clock, at Messrs. Cook, Hindley,  
and Law, Friday-street, Cheapside.

**TO DRAPERS.—SUPERINTENDENT**  
WANTED.—J. and W. Jeffery and Co., Compton House,  
Liverpool, require the services of a GENTLEMAN of thorough  
business habits, high character, and discretion, as SHOP-  
WALKER.  
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Cheapside, on Thursday morning, the 3rd inst., between the  
hours of Twelve and Two o'clock.

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Co., Compton House, Liverpool, have a VACANCY for a  
GENTLEMAN who thoroughly understands this Department,  
especially the requirements of Naval Officers, Captains,  
Shippers, Passengers, &c. Those only of high respectability  
and experience need apply.  
Personal application to be made to Messrs. Cook, Hindley,  
and Law, Friday-street, Cheapside, London, on Thursday, the  
3rd inst., from Twelve to Two o'clock.

**TO LACE, COTTON, and FANCY HEAD-  
DRESS MAKERS.**—WANTED, a PERSON thoroughly  
competent to undertake the making up of Lace Collars,  
Sleeves, Bobs, Caps, Fancy Head-dresses, Cuffs, and Ties.  
One accustomed to make up for the City preferred.  
Apply to Messrs. Cook, Hindley, and Law, Friday-street,  
Cheapside, between the hours of Twelve and Two o'clock, on  
Thursday morning, the 3rd inst.

**WANTED, after Christmas, by an expe-  
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ENGAGEMENT in a FIRST-CLASS SCHOOL as HOUSE-  
KEEPER and SUPERINTENDENT of the WARDROBES,  
or MATRON. A happy Christian home the first object.**  
References exchanged.  
Address to Miss Chappell, 6, St. John's-terrace, Lynn,  
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careful education and training of boys. The highest references  
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Address, for particulars, "Tutor," 24, Parliament-street,  
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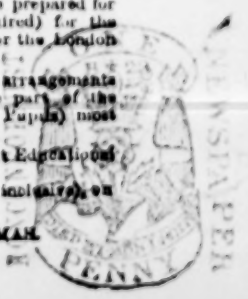
**THE REV. WILLIAM KIRKUS, LL.B.,**  
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Pupils from this school, and attention is requested to the  
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\* \* \* References to the Rev. C. Vince, Birmingham; the Rev.  
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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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## Eccelesiastical Affairs.

### MISAPPREHENSIONS OF A FRIEND.

THAT some difference of opinion in regard to the electoral policy recently recommended by the Executive Committee of the Liberation Society should have manifested itself even amongst those who are entitled to be classed among its undoubted friends, is not surprising, nor will it, we are convinced, be regarded by the committee as affording ground for reasonable complaint. Whilst, therefore, we express our unfeigned regret that our contemporary, the *Patriot*, cannot see its way clear to lend its support to a decision which was not arrived at until after ample deliberation and discussion, we hope to be able to receive its objections with due respect, dispassionately to consider them, and reply to them in the same earnest but courteous spirit with which, in its last impression, they have been put forward. We could have wished, of course, that there had been the same cordial agreement between that journal and the committee, as to the best means to be employed, as we rejoice to believe there is as to the ultimate object to be aimed at, by the Liberation Society. But since that wish cannot be realised, our desire is so to examine with it the points of difference, as to keep them free from all misapprehension, and thereby reduce them to a minimum, and so to state the reasons by which, in our judgment, the committee's resolution is justified, as to prevent what is now but a difference of opinion from becoming a difference of feeling.

The handsome tribute of respect which the *Patriot* pays to the course pursued by the Liberation Society up to the present time, may be accepted, we hope, as an indication that its affairs have not been conducted in a precipitate, narrow, or intolerant spirit. Will it be too much to ask that the present decision be so far read by the light of the past, as to incline our contemporary to suspect, where such a spirit appears to him to disclose itself, that there may be some misconception, on his own part, of the precise drift of the policy proposed? Men who for nearly twenty years, and under a considerable diversity of perplexing circumstances, have acted together with a discretion to which their opponents as well as their friends have borne spontaneous testimony, are not likely to have yielded unanimously to the counsels of rashness, at any rate where the rashness is so obvious as to be detected at a glance. They are as liable as others to err in judgment—but should the supposed error be unaccountable on any other hypothesis than that they have abruptly bid adieu to their sobriety, it may be a reasonable inference either that they have not succeeded in making themselves understood, or that causes outside of themselves have, with or without the consciousness of those who are influenced by them, coloured their decision with a meaning which does it wrong.

The *Patriot* admits that "there is a way of

interpreting the resolution which makes it comparatively harmless"—namely, that it is "simply designed to rouse Dissenters to the employment of their fair electoral influence." But on this supposition our contemporary says, "Manchester appears to us a singularly unfortunate place for the public inauguration of this policy, for nowhere have the Dissenters less reason for legitimate complaint. . . . If, however, it points, as nine out of every ten men will feel it does, to a secession of the Nonconformists from the Liberal ranks, then it is easy to see why it has been sought to secure for it all the weight which its acceptance by so powerful a body of Dissenters could confer." Now, we do not see why that weight might not, with the utmost propriety, have been sought to be secured in aid of the first mentioned design, and we happen to know, as a matter of fact, that it was not sought with a view to the last. The writer in the *Patriot* thinks he has discovered an unavowed design of the committee in the fact that Manchester was selected as the place for the public inauguration of their new line of policy. We beg to submit to him, first, that, unfortunately for his inference, the new line of policy was not publicly inaugurated in Manchester, but at a conference held in London in the previous week. Secondly, that the conference in Manchester had been determined on and arranged for before any conclusion had been arrived at touching the future policy of the society, and that the submission of it to the conference at Manchester for confirmation or rejection was felt to be due to the society's friends in that city and neighbourhood, both on account of the high value that was attached to their judgment and of the critical importance of the policy itself. Under these circumstances, we cannot allow ourselves to doubt that our contemporary will see that the inference he drew from what he supposed to be facts, but which are not such, falls to the ground.

The *Patriot* admits that to the first part of the resolution no reasonable exception can be taken. It is, as quoted by himself, "that they" (the friends of religious equality) "should make such demands on behalf of their principles as may be warranted by their strength on the local register." But then, he asks, "if this was all that it was intended to enforce, why introduce the last clause, 'and in the event of a refusal, to withhold their support from candidates for their suffrages.'" Might it not naturally have occurred to the writer that the alternative suggested was intended "to enforce" precisely those "demands" to the making of which "no reasonable exception can be taken"? Is not the connection between the one and the other obvious enough upon the face of the resolution? Is there any necessity for travelling beyond the record to find out its real meaning? Electors are counselled to make such demands upon candidates as may be warranted by their strength on the local register. It is conceded that the counsel is reasonable. But how are such demands to be enforced, in the event of a candidate declining to be influenced by them? The resolution suggests that it may be done by a refusal on the part of the elector, in such case, to aid in electing the recusant candidate. This is one way, at all events, in which the elector may seek to enforce his demand. It is the obvious way. Is it not, for all practical purposes, the only way? Why, then, we may be permitted to ask, does the writer in the *Patriot* endeavour to extract from this recommendation more than appears upon the face of it? Why insist that the natural interpretation of these words cannot be the true one, and that something else is covertly intended, not to be found within the limitations of the resolution? We submit to our contemporary that he is not doing strict justice to the proposition laid before the Manchester Conference, in first giving to it a non-natural interpretation, and then holding it up to condemnation.

We tried to explain in our last number the gist of the electoral policy recommended by the committee. The columns of the *Patriot* in which

that policy is editorially reviewed contain an abstract of the paper read by Mr. Miall, expository of the views and intentions of the Executive Committee, a copious report of the discussion in the conference, and a full report of the public meeting held in the Free Trade Hall. If, after an attentive and candid perusal of the whole, the writer in the *Patriot* feels himself compelled to conclude that the design of the Executive Committee is to effect "a secession of the Nonconformists from the Liberal ranks," or, as he elsewhere expresses it, "to isolate themselves from the Liberal party, and pursue an independent policy of their own," we cannot but think that the constraining force must be sought for elsewhere than in the fair purport of the publications themselves. He adduces in support of his own view the language held by one of the speakers affirming an identity of the domestic policy of the present Government with that of the Conservatives. Now, not to dwell upon the fact that the gentleman referred to might have supported his allegation by the words of Earl Russell, we beg to ask our contemporary whether he is quite justified in confounding what is contemplated as a possible contingency with what enters into a fixed design. In the face of that speaker's assertion that he believed the Liberals, whatever may be the immediate effect produced upon them by the line of action recommended by the committee, would themselves ultimately gain by its adoption, inasmuch as it would infuse into them fresh life and spirit, can the *Patriot* deliberately impute to him the intention "of isolating Nonconformists from the Liberal party and pursuing an independent policy of their own"?

The truth is that the present movement has been adopted under an impression, well or ill founded, that the Liberal party has ceased to have a distinctive domestic policy of its own. The present time has been chosen as the most opportune for inducing the friends of religious equality to make reasonable demands, and for trying to enforce them, because there are no other home demands with which they can compete, or with the enforcement of which at the proximate General Election they are likely to interfere, and because, supposing, as the resolution does, such demands are warranted by the strength of the friends of equality on the local register, they will present the only test by which to distinguish real from nominal Liberalism in the candidates. The objects sought may happen to be more interesting to Dissenters than to other portions of the population—but they are as truly national in their scope as any objects which are likely to be put forward. Into this part of the subject, however, it is not our present intention to go. We deem it unnecessary, so far as relates to the difference between the *Patriot* and the Executive Committee of the Liberation Society. Our case is this—that the design attributed to the committee by the writer in the *Patriot*, and condemned by him for its impolicy, is not the design of the committee, nor was it understood to be such by the three conferences that have affirmed the committee's decision. We submit that it will not be in accordance with controversial fairness to persist in imputing that design to them, notwithstanding their repudiation of it—that if that which really is the design of the committee has been doubtfully expressed, which as yet we see no reason to admit, the *Patriot* would best serve the Liberation Society by accepting the explanations given of it, and limiting its strictures to the policy professedly aimed at—and that an easy triumph over an imaginary blunder is not likely to be so useful as a manly but kindly exposure of a real practical error.

## ECCLIASTICAL NOTES.

OUR able contemporary the *Guardian* newspaper is not usually deficient in understanding, but there are two or three things which no amount of testimony and no force of argument will, we are afraid, ever enable it to see. One of these is that any Dissenter



can be "a gentleman" or even write like a gentleman. We must of course, grant this, if we take the idea of a gentleman as it is represented in modern Churchmen as an absolute one. If it be a gentlemanly thing to have your religion supported, like paupers, at the public expense, we are not gentlemen. If it be gentlemanly to go to a luxurious place of worship, and compel some one else to pay for your luxuries, we are not gentlemen. If it be gentlemanly to build bishops' palaces out of money set apart for increasing the incomes of poor clergymen, we are not gentlemen. If it be gentlemanly to approve of a scheme which gives handsome livings to the lazy few and miserable starvings to the working many, we are not gentlemen. If it be gentlemanly to stand in the temple and thank God that you are not as this Dissenter, we are not gentlemen. If it be a gentlemanly thing to turn up your nose in scorn at your fellow Christians we are not gentlemen. In short—for these illustrations might be extended to any length—if it be gentlemanly to be a modern Churchman, we are not gentlemen,—we are anything you like in preference. It is no wonder that the *Guardian* should think as it does. The Church canon of gentility and the Nonconformist canon are wholly different. It is not for us to say which is the true ideal. Possibly we have been badly brought up and know no better. The inmates of Mr. Fagin's establishment considered the Artful Dodger a gentleman, and poor Oliver a clown. Picking pockets with them was the genteel thing, and they had a most profound contempt for the man who could not pick pockets, and a still more profound one for the man who allowed his pocket to be picked. This feeling might easily be explained, and the explanation of it would account for the *Guardian's* gentlemanly contempt of Dissenters.

There is another thing the *Guardian* can not see, and that is why a Bishop should not be allowed to abuse Dissent and Dissenters. It has devoted an article to the consideration of this subject. The idea is such a novel one that our contemporary is almost amused at it, and begins to think that "the Dissenting estimate of Church doctrine has somehow extended into a disbelief of Churchmen's common sense." Before seriously considering the subject, our contemporary draws a picture of Dissent as it is, and of the hindrance it offers to a clergyman's work. It has been said that there are three things a man ought not allow an enemy to be or do to,—to be his physician or his lawyer, or to take his portrait. Now the *Guardian*, without asking our permission, has taken a portrait of Dissent, and with the knowledge that the artist evidently thinks it a speaking likeness, we forthwith hang it up in our columns:—

The capital offence imputed to the Bishop of Oxford is that he has reckoned among the hindrances to the work of his clergy the presence of Dissent in their parishes. Does the Dissenters' champion intend to argue that a clergyman's work is aided by those who stigmatise his doctrine as unsound, his ministry as pernicious to the welfare of souls? Or is he so wholly ignorant of the ordinary tactics of Nonconformists, of the Baptists especially, as not to know that their most active ministrations are directed to the business of making proselytes from the Church. No sooner has any clergyman begun to throw life and energy into the working of the Church in his parish than the hostile influence of Dissenting activity begins to be felt. Lectures are announced, tea-parties arranged; the young are flattered and the old cajoled; there is ridicule of Church ordinances to frighten the timid, dexterous blandishments to catch the weak, skilful promises of support to allure the timeservers; and the clergyman soon finds that the greater his own diligence and labour, the more unscrupulous his antagonists become. The younger and more unsettled members of his flock find themselves in a position of all others unfavourable to the spiritual life—that of being courted and canvassed by rival religionists. Instead of learning to regard the pastor's office as one instituted for their instruction and guidance, they are persuaded to consider themselves arbiters between contending denominations, qualified to bestow the favour of their adherence on whichever minister they may be disposed to smile. And yet this is no hindrance to the parish priest's endeavour to train up his people in humble and religious ways!

There are, as the reader will have observed, many remarkable expressions in these few sentences. The first relates to the "work of the clergy." Well, if the work of the clergy be to make people religious, we should have judged that Dissenters were at least "aiding" them in this. But it seems that the parish priest's endeavour is to train up his people in *humble* and religious ways. This is certainly most remarkable; but possibly we should differ as much with our contemporary on the meaning of the word "humble" as we do on the meaning to be attached to another word. But of one thing he may be certain—parish priests, as a rule, are remarkably "humble" themselves—as we find in the matter of Church-rates, burials, &c. "Be 'umble,' Uriah," said Mrs. Heep, and "We are very 'umble,'" said Master Uriah. Then, do you notice that sentence:—"No sooner has any clergy-

man begun to throw life and energy into the working of the Church in his parish than the hostile influence of Dissenting activity begins to be felt." You see Dissent is not felt to be hostile when there is an absence of life and energy; but when these characteristics of the true spiritual leader are exhibited, then Dissent, like an agent of evil, begins its work. It is a faithful picture, is it not? but it singularly reminds us of the artist who went to sketch a brother's portrait, and unconsciously sat before a looking-glass, "What a good portrait," said his wife, "you have drawn of yourself"; but the artist never could be induced to recognise it.

Well, having taken this likeness, the *Guardian* asks whether persons possessing such physiognomies ought not to be forthwith attacked, and if possible sent out of a clergyman's parish? It is perfectly astonished that such liberty is denied to the Bishop of Oxford:—

The Bishop's adversary contends that "State functionaries"—of course bishops are nothing more to him than creatures of the civil power—are to treat Dissenters and Churchmen alike, being equally the servants of both. It is part of the luxury of sectarian freedom to rail against the Church, decry its doctrine, and abuse its ministers; but the State functionary must not say a word in reply. A bishop must blandly admit that the enemy of his order, and of his communion, is perfectly right—in short, that Dissent is a variety of Churchmanship, to be held in equal esteem with the more strait profession from which it departs. If this be really the compact between the State and the religious society known as the Church of England, it is certainly the strangest bond that professors of religion ever engaged in; still more strange it is, that for proofs of its existence the records of history and the literature of the nation may be searched in vain. The writer does not perhaps observe that his line of argument, if it is worth anything, proves a great deal more than the position in defence of which he urges it. Not only are a bishop's lips sealed against the separatists who spend their lives in attacking his Church: all the clergy are precluded from disparaging, or even noticing, the religious opinions of any English subject. Mormonites may invade a parish with the avowed intention of making converts among the young women to the polygamy of Utah; atheists may disseminate the cheap literature of the infidel press; but the parson is their servant, and must by no means "assume an aggressive position" against any one of his masters. If this be not so, let us be told where the line is to be drawn.

We will answer the *Guardian's* question, and tell him in few words where the line is to be drawn. It might be drawn very near, if not upon that line, which separates the "gentleman" from the—well, the very opposite of a gentleman. Is it gentlemanly to take a man's money, and then abuse him, or knock him down? Or the line may be drawn where the State has drawn it in relation to other State-paid professions, such as the army and navy, the members of which are not allowed to abuse each other in print. One's own sense of decency ought, however, to be a sufficient guide. This ought to tell the Bishop of Oxford that, as Dissenters pay him about half of his salary, the least he can do for them in return, is not to abuse them. If he desires this precious liberty all he has to do is to give up his 5,000*l.* a-year and his title, and become a bishop of a Free Church. At present, the bishop, as indeed, all clergymen do, mistakes his position. He is a paid servant,—and we are his employers. We wish to treat him with respect, as we wish to do with all those whom we employ, but if the Bishop forgets his position he must be sharply reminded of it. He may be as arrogant as he likes to his own people, but we will have none of it.

Mr. G. Hardy, M.P., at the meeting of the National Society at Maidstone, brought up a subject extremely akin to the one which our contemporary discusses, viz., the right of Churchmen to teach Church principles in National Schools. "Those," said Mr. Hardy, "who objected to dogmatic teaching said, 'If we are to have it, let it be given on a Sunday.' Now, that was most inconsistent. If a child could learn these things on a Sunday, it could surely do so on a week-day. But the refutation of the whole objection came from the Dissenters themselves, because in their Sunday-schools they spent their time not only in teaching doctrine to the children, but, as he had once before shown, they taught the most strong anti-Church principles. So that the Church of England, which carried out almost the whole of the education of the country, was told she must not imbue the children with Church principles on week-days, although the Dissenters might seek to disimbué them of such principles on Sundays. There never was a more unjust claim on Church people than that the Church, which had done so much for education, should give up her principles in favour of those who made use of Sunday for the purpose of attacking those principles so dear to her." Mr. Hardy strangely forgets the one circumstance which makes the difference between Churchman and Dissenter in this matter, viz., that the Dissenting Sunday-school is supported by the voluntary contributions of those who established and who main-

tain it, but the National day-school is supported by compulsory taxes levied on Dissenter as well as on Churchman. For this reason we deny the right of any Church principles being taught in national schools. The present legal right is, like many other legal rights, a moral wrong, and one that, in its time, will have to be, and will most surely be, redressed.

Our readers will find, in another column, a fresh instance of the extent of clerical claims. The wife of Mr. Henry Vincent has, it appears, been rebuked by the Incumbent of St. James's, Hampstead-road, for appealing for assistance to relieve the distress of a family without consulting him. "He said," says Mrs. Vincent, "I had done wrong, and that, to say the least of my conduct, it was wanting in the courtesy due to him as the clergyman of the parish, and that he was the proper medium through which assistance should be given to his parishioners. I assured Mr. Hodson that I intended no discourtesy to him; it was impossible, as I did not know him, or had I ever before heard his name; that I utterly ignored his official existence as regarded his right to expect me to be guided by him; that the idea of consulting him or asking his leave to help the Jerrards never once entered my mind. I found that this gentleman was much alarmed as to the opinion the public would form of the activity of the clergy on behalf of the poor, for unfortunately he persists in upholding the fiction that the 14,000 souls of whom he speaks in his letter are people under his peculiar and especial care." We knew, long ago, that people ought not to be taught, excepting by the Episcopalian clergymen, and that it was better to let them—for this is the parochial theory—die in ignorance and sin, rather than be enlightened or guided by a "schismatic." It now appears that clergymen are the only proper relievers of the poor, or that, at the least, their permission to relieve should be asked. We wonder whether the incumbent actually believes this? Possibly, and very probably, for "'tis a strange world, my masters." It must appear a very strange one, indeed, to the incumbent. Arriving, perhaps, direct from the perusal of some volume of the "Anglo-Catholic Library," he may have imagined himself to be living in those halcyon days of Elizabeth when Nonconformists and criminals were synonymous terms. What a shock he must have received in Mornington-crescent!

#### OPINIONS OF THE PRESS ON THE ELECTORAL POLICY OF THE LIBERATION SOCIETY.

The *Record* affects to consider the announcement of a new policy by the Liberation Society as a desperate expedient to revive the waning cause of Church-rate abolition, and recover lost ground. It laughs at the unreasonable and preposterous idea of Church-rates being elevated to the dignity of a Cabinet question, and speaks of it as indicative of "the overweening conceit" of the Liberation leaders:—

Yet, because the Government shows no inclination to yield to it, Dissenters are now plainly recommended either to withhold their votes from the Government and stand neuter, or throw the weight of their influence into the scale of the Opposition, and replace Lord Palmerston by the Earl of Derby and Mr. Disraeli!

Will the *Record* give its authority for the statement—which if it were acquainted with the policy recommended, it would know to be false—contained in the words quoted in italics? The Liberation party is simply imitating the tactics of the Irish party in the Galway-contract business. To them "it is of small concern how the paramount interests of the nation are cared for, or to whose hands the conduct of affairs is entrusted, provided they can gain their point, and despoil the Church of England of its endowments."

In the estimation of this small and bigoted section of the Dissenting community, patriotism weighs as a feather in the scale in comparison with the urgency and importance of Anti-State-Church schemes. It is no wonder that their more respectable co-religionists decline to endorse this disgraceful policy. We have too high an opinion of the religious Dissenters to believe they can for a moment entertain a proposal, the mere promulgation of which must reflect so discreditably on the body from which it emanates.

The *British Standard* pronounces the plan to be mischievous, disastrous, and absolutely suicidal:—

It cannot fail, as usual, to produce a response in the Establishment of a contrary course. Suppose, then, Churchmen everywhere to enter into a compact to oppose every Dissenting candidate and every man who will not pledge himself to support Church-rates, the Establishment, and everything pertaining to that institution, where would the Liberation men then be? The nation is stronger than the Church, the Church is stronger than Dissent, but truth is stronger than both, and that truth will ultimately triumph over every opposition; but truth, to achieve its victories, requires time, combined with the wonder-working influences of Divine Providence.



The *Bradford Observer* declares the new line of political action recommended to be unsafe, notwithstanding the weight and influence of the Manchester Conference which endorsed it. Lord Palmerston's Conservative-Liberalism is not much the same as Lord Derby's Liberal-Conservatism—financial reforms and foreign policy alone constituting a great difference. In the present state of foreign affairs there is some reason for the "Rest-and-be-thankful" watchword.

Among Liberal politicians the feeling prevails that unsettled questions must remain unsettled until the country will shake itself free from its apathetic fit. This comatose state will not last very long, but it is doubtful whether the best cure is to shake up the patient roughly and suddenly. It is bad policy to annoy if there is no power to control—to get up the steam if there is no safety-valve. The Liberals are to be ruled or opposed because they have shown lukewarmness. But can an alliance be formed with Tories, who are the professed opponents of the measures required by Dissenters? There is no advice needed for the guidance of Dissenters where they form a majority of the electors; they will, of course, return their own candidates. If these are representative men, so much the better. But, supposing that at the next election, Dissenters, where they are in the minority, decline to vote for Liberal candidates that will not stand the test proposed by Mr. Miall, the probable result will be a Conservative triumph; a triumph so decided that Dissenters and Liberals, though again united by a common necessity, will not dominate in the Legislature for years to come. But may not this be the best cure for existing apathy? That depends on whether the "rest-and-be-thankful" reaction is confined to the upper classes or extends to the whole people. At this time Dissenters know that outside their own communities their views are not making much progress. Why not try and bring the majority up to their views, and leave doubtful modes of action to political thimble-riggers who cannot lose a moral influence which they never possessed?

It would be for Dissenters to ask themselves whether it is morally right, directly or indirectly, to play into the hands of the party with whose political principles they have the least sympathy, in order that they may humble those with whom on civil questions they generally agree?

We admit that the resolution of the conference is rather indefinitely worded, but the speeches were very clear. The meaning was simply this, that as their grievances had not been remedied as quickly as they had expected, Dissenters should, irrespective of agreement of opinion on purely political subjects, withdraw their countenance and support from Liberal candidates who declined to pronounce their religious shibboleth. Is this not religious intolerance in a new disguise? If not wrong on moral grounds, is it not very inexpedient at least, for a body of men, who hold that the State should not meddle at all with religion, themselves to subordinate civil to religious questions?

The *Bradford Review*, on the other hand, supports the scheme, and at some length shows the great importance of the object it is intended to promote.

It is neither more nor less than this:—Shall a citizen be placed under disadvantages on account of his religion? Shall the law make distinctions among citizens on the ground of their religious notions? Shall those who entertain certain religious views be favoured by the State, and those who differ from such dogmas suffer disabilities? Is the government to take cognisance of a man's creed, and upon that base his claim to privilege? Is the legislature to take vast sums of money from the community at large, and appropriate them to the support of a sect.

All legislation that supports such a state of things is essentially, inherently wrong; it is unjust and tyrannical. It represents a state of barbarism, and not of freedom and civilisation. The Liberation Society aims to do away with all unjust laws of this kind.

Let us ask—Is not this a subject which a professedly Liberal party, in a free country, should take up, and fight for? Can a party be properly called Liberal if it deems this object unworthy of its united and strenuous efforts? And if a body professing Liberal principles deliberately scorns such a question, when no other great subject is engaging its energies, ought it not to be dissolved or reconstructed? If it cannot regard such an object as one for which it exists, it is certainly demoralised and worn out as a Liberal party. It should be deemed *effete*. It is time it should die. Let the members of such a party abandon the name, and yield the place to better men, that progress may be carried forward. We do not hesitate to say that such a party is unfaithful to the principles for the advancement of which it ought to exist. The friends of religious equality in this professedly free country ought to call upon the Liberal party, as a body, to take up the question at the present moment, and make its attainment their work. They have a right to demand this. They should not ask it as a favour, but as a right. We say it is great enough to engage the energies of all the reformers of England. We do not speak of it as a narrow question affecting merely religious Dissenters, and which belongs to them only, but as affecting all men, and as wide as human rights and interests. To read the small talk that has been written on this subject by some of the professed advocates of religious equality, when they speak of "political Dissenters," is simply disgusting. When will these men understand their own principles? When will they comprehend and appreciate the question of equality of citizenship? Why does a political party take the name of "liberal," or why does it exist at all, if not to labour for the redress of wrongs created by the inequalities we have spoken of? Why this twaddle about religious organisations and political Dissenters?

The *Essex Telegraph* heartily approves of the Liberation programme.

A pretty spectacle this—in the nineteenth century—

of a National Church, bound together by a rigorous Act of Uniformity! Was any system in the world ever so devoid of uniformity, or rendered a greater laughing stock before the eyes of men? The scheme has utterly failed, and we are surprised that its friends have not the honesty to acknowledge it. Piece by piece the institution is crumbling into fragments, and by-and-by the breath of heaven shall sweep the crying abomination away. It is an impossibility to make a religious system by act of Parliament. We care not how often it is tried, it cannot succeed. Then to Nonconformists we appeal. Arouse ye to action! The power to redress wrong and to put an end to tyranny is our own. We are giants against our pigny opponents did we but fairly judge ourselves. We have the interests of truth and of justice upon our side, then why should we fear? In numbers, too, if but efficiently organised, the Nonconformist element may make itself effectually felt upon the forthcoming Parliament. For years we have borne our goods to be seized, in the maintenance of an infidel and Romanistic Church, but the time is fast arriving when we must each declare that we will stand it no longer. Now is the time for active preparation, for the putting on of armour—soon the signal for action will be given, and then every man will be expected to do his duty. We must brace ourselves up for the struggle. It may entail sacrifices upon us, but our triumph, which cannot in the end be doubted, will more than compensate us for every effort we put forth. For the honour of God, for the interests of truth, and for the good of mankind, we heartily wish the grand movement now set on foot by the Liberation Society a brilliant and speedy success!

The *Swansea Herald*, after describing generally the objects of the recent conference in London, and the difficulty of pursuing the policy recommended, goes on to say:—

When what seems to be the natural time for action has come, it requires much moral force, and a far-seeing steadfastness of purpose, not at all too common even among the truest friends of freedom, to remain merely passive. Amid the heat and excitement of a contested election, with a thorough-going supporter of the State-Church, perhaps, on the one side, demanding the votes of all true Conservatives on the ground of his fixed resolution flatly and contemptuously to refuse all that Mr. Dillwyn or the Liberation Society may ask for; and with a so-called, and in many respects a sincere Liberal on the other, soliciting the suffrages of the Dissenters with fair words and pleasant promises, and even with a pledge of some desirable though insufficient concession, it will be very hard indeed to stand coldly by and see the former win the day by a triumphant majority, amid the cheers of our avowed opponents, and the latter retire signally defeated amid the lamentations of many of our professed friends. But we believe most firmly that a few such defeats will be a great victory to our cause. They will do wonders in setting wrong things right, in rendering complicated issues clear, in making the state of parties intelligible, in putting us on a more equal footing with our opponents, in securing us a fairer field for an honourable contest, and for ensuring our final triumph. We in South Wales shall have to do our part in carrying out the details of the great campaign, the general plan of which has been thus agreed upon.

## THE LIBERATION SOCIETY.

### CONFERENCE AT BRISTOL.

On Wednesday morning a conference of the friends of the Liberation Society was held in the schoolroom of Castle-green Chapel, Bristol. It was convened by a circular signed by a number of the supporters of the society residing in the counties of Gloucester, Somerset, and Wilts, and its chief purpose was to consider the future Parliamentary and electoral policy of the friends of religious equality. Upwards of a hundred gentlemen were present, and amongst them were Mr. W. Sommerville, Bitton; Mr. H. O. Wills, Mr. H. Cosham, Mr. E. S. Robinson, Rev. E. J. Hartland, Rev. E. H. Jones, Bridgwater; Rev. T. Jones, Chepstow; Mr. J. W. Sally, Bridgwater; Mr. H. Spencer, Oakhill; Mr. F. J. Spencer, Oakhill; Mr. J. Allen, Shepton Mallett; Rev. S. Hebditch, Rev. D. Thomas, Rev. G. Wood, Rev. J. A. Pratt, Rev. H. Quick, Rev. M. Dickie, Rev. R. E. May, Rev. J. S. Binder, Sheraton; Mr. G. H. Leonard, Mr. J. H. Leonard, Rev. J. Penny, Rev. J. Barber, Rev. J. Nettleship, Clutton; Mr. L. Evans, Rev. W. Mace, Wroughton, Wilts; Mr. D. H. Walsh, Mr. S. Derham, Rev. W. Evans, Downend; Rev. J. Hall, Fishponds; Rev. E. Jacob, Ebley; Mr. R. Clark, Sidcot; Rev. R. Morris, Rev. W. B. Woodman, Stonehouse; Mr. Herbert Thomas, Mr. G. Cox, Bath; Mr. Thompson, Bridgwater; Rev. W. J. Cross, Mr. H. W. Ditchett, Hallen; Mr. T. G. Grundy, Mr. T. Waterman, Rev. B. Nicholson, Mr. Solomon Leonard, Rev. W. C. Pratt, Keynsham; &c., &c. A deputation from the London executive committee attended, consisting of Mr. Edward Miall and Mr. J. Carvell Williams.

On the motion of Mr. J. W. SULLY, of Bridgwater, seconded by Mr. H. W. DITCHETT, the Rev. E. J. Hartland was voted to the chair.

The Rev. H. QUICK commenced the proceedings with prayer.

On the motion of Mr. H. SPENCER, of Oakhill, seconded by Mr. L. EVANS, it was resolved that Mr. G. H. Leonard and the Rev. E. H. Jones, of Bridgwater, be appointed secretaries to the conference.

The CHAIRMAN said the first duty that devolved on him would be, in the name of the Bristol committee, to welcome the friends who had come from a distance to deliberate on important matters to be brought before them. Especially were they pleased to see among them one whose name was so closely identified with the movement for the separation of the Church from the State—Mr. Edward Miall. (Applause.) They were exceedingly gratified to see him, and to have an opportunity of listening to his valuable suggestions. Their principles were beginning to be understood by the country at large, though the justice of their cause had not yet been recognised to a very large extent. The result of this increasing apprehension of their principles was that they had to encounter a very strenuous opposition. It was natural to expect this from those opposed to them on principle. (Hear, hear.) Then, self-interest being ranged against them, it could hardly fail to show itself in strenuous opposition. It was, therefore, more than ever important that they should be true to themselves, true to the great principles they held, and be prepared as far as possible to carry them out. Another thing of great importance was the condition of the great religious Establishment, to which, as an Establishment, but in no other way, they were opposed. The schisms in it were deeper and more rancorous than they ever were previously in its history. Mr. Hartland concluded his address by referring to the bondage of the clergy in the matter of subscription, and remarked that, while there was a call for more earnestness on the part of Liberationists, there was ground also for great encouragement.

Mr. EDWARD MIALL was then called upon to read a paper on "The Future Parliamentary and Electoral Action of the Liberation Society," and was received with great applause. The substance of the paper has already appeared in our columns.

Mr. H. COSHAM said the resolution he was about to submit for their approval, and he hoped adoption, involved principles of the highest importance, and pointed to a course of action that would, he believed, lead to great results in relation to the question of religious freedom and religious equality. It was as follows:—

That, in the judgment of this conference, it behoves the friends of religious equality to attach to their principles paramount importance in the use of their electoral power; while it believes that such an exercise of the Parliamentary franchise, at the present time, will not affect injuriously a single question of policy in which the country at large are interested. That, therefore, the conference rejoices at the determination of the Executive Committee of the Liberation Society to employ all the legitimate means at their command to prevail on those Parliamentary electors who concur in the general objects of the society henceforward to make such demands on behalf of their principles as may be warranted by their strength on the local registers, and, in the event of a refusal, to withhold their support from candidates for their suffrages.

He was ready to admit that before asking them to affirm the principles enunciated in this resolution, and to support the policy here laid down, they had a right to ask that he should give some important and weighty reasons. Now he confessed that no small matter, and no slight reason, would induce him to break party ties. He was a party man, and believed that, in all action on political matters, it was impossible to carry out great principles but as a party. He admitted, at the same time, that it was impossible for every section of a party to have its views entirely represented. In all party action, therefore, there must be a good deal of mutual concession. (Hear, hear.) It was not a slight thing that would induce him to break off from his party. He was not insensible to the fact that the Liberal party of this country had accomplished great measures. (Cheers.) As a party they had accomplished most of those reforms which have tended to increase the greatness and happiness of this country. And yet he would ask them to stand aloof from that party whenever they abandoned those principles of religious freedom which as a party they ought to maintain. He would not at the present time ask the Liberal party to support the ultimate object at which this society aimed. They were in a minority in the country on this subject, possibly in a minority of the Liberal party, and, therefore, it would be absurd to ask this. But he had a right to expect from the Liberal party a practical recognition of the principle that he should not suffer in his civil relations on account of his religious opinions. Our Government was based upon the principle that every man had a right to worship God according to the dictates of his conscience, and he would also add that the carrying out of this great principle had done much to advance our country to the proud position she occupied. All now admitted the great principle of religious toleration, and he believed the recognition of that principle would ultimately lead to the recognition of the principle of religious equality. He thought he had read in a pamphlet on Church-rates by Mr. Bennett, of Frome, something to this effect:—"That the moment the principle of toleration was recognised as a principle of action and basis of government in this country, from that moment a Church Establishment became impossible, and sooner or later the recognition of that principle must place every man on a perfect equality on religious matters." He would not pledge himself that these were Mr. Bennett's exact words, but he thought he had quoted the sense of the reverend gentleman, and he cordially agreed with him. They must either go back to that state of despotism when no one was allowed to worship God except in the temples of, and according to the fashion laid down by, the Government, or they must go forward toward that higher and more Christian state when every man should be free to hold and teach his religious opinions, without in any way suffering thereby in his civil relations. He wanted to see the Liberal party making a move towards this



noble end, and it was to help on this important object that he asked them to support the resolution he had proposed. He readily admitted that Dissenters had no right to ask the Liberal party to support all their views. He did not ask or expect the Liberal party to propose to sever the connection between Church and State. But Dissenters had erred too much hitherto on the other side. Had they been more exacting they would not have been snubbed and trifled with as they had been. Dissenters were the backbone of the Liberal party. (Cheers.) The Liberal party would be nowhere without them. (Hear, hear.) They must insist in future on the recognition of some portion of their programme on the part of the Liberal candidates. The abolition of Church-rates must be a part of that programme. Then there was the declaration with which a town councillor was met on taking office, which called on him to render an unwilling homage to the Established Church. It was absurd that this should continue. Then it was high time that they were not insulted in the burial of their dead. They had a right to demand that in country churchyards their dead should not be subject to insult by some small-minded, narrow-souled bigot, refusing Christian burial to men a thousand times more Christlike than himself, because they may not have been baptized at church. Then in the matter of endowments in connection with their public schools, they had a right to demand to be treated as honest men, and not regarded as unworthy of trust, simply because they did not belong to the State-Church. The admission of Dissenters to the universities without any of those restrictions that now met them, of a theological and ecclesiastical character, should also be made a condition of their support. Then every Liberal candidate ought to be prepared to abolish that greatest of all anomalies—the Irish Church, which for 200 years had proved to this country the utter absurdity of a State-Church, and the futility of her attempt to win over the people to her faith. His individual belief was that every Liberal candidate ought to swallow these pills. (Laughter.) These were concessions to their principles they had a right to expect from the Liberal party, and, failing to obtain satisfactory pledges on these points, he asked them to withhold their support from any candidate presenting himself before them. This was a good time for the movement, as there was no great political question before the country. Could they tell him any great distinctive principle that the Liberal party now had which demanded that they should hold their convictions as to religious equality in the background? If the Liberal party had resolved to carry a Reform Bill, or some other great political measure, it might have been desirable for a time to sink all other questions to carry this. But they had the authority of Earl Russell for saying that there was no practical difference between the domestic policy of Lord Palmerston and Lord Derby. So far from fighting for Lord Palmerston in preference to Lord Derby, he infinitely preferred the latter to the former, for he believed him to be a much more honest statesman. He did not say that he preferred the party at his back to the party behind Lord Palmerston, but he referred simply to the men themselves. He quite agreed therefore with the language of the resolution which said it believes "the adoption of this policy will not affect injuriously a single question of policy in which the country is interested." As to the foreign policy of the Government, that was influenced more by public opinion than anything else. The feeling of the country was for non-intervention, and whichever party was in office, that would be its principle and policy. In the event of a contested election, every constituency must be guided by the circumstances in which it was placed. He would not ask them to pledge themselves to anything that involved detailed action, but merely that in some practical way they should support the principle the resolution embodied—that, instead of being over-anxious to get in certain men, greater importance should be given to their principles. They had been insulted long enough by men who had stepped into Parliament on their shoulders, and then turned round and misrepresented them. (Cheers.) He religiously held the conviction that the principles urged by this society would tend to advance the highest interests of Christ's church and of the country, and that conviction deepened on his mind every day he lived.

The Rev. B. NICHOLSON seconded the resolution. He said that as Dissenters they had themselves to blame that their principles had not been more recognised. They had sown sparingly and reaped sparingly. They must stand to their principles. God never sanctioned slovenliness, idleness, or indifference to great principles. He considered a church established by law to be a great insult to religion and to the Lord Jesus Christ. No greater indignity could be offered to the majesty of heaven than this union of Church and State. He was loath to break up party ties, but party must sink into insignificance compared with the crown rights of our Lord Jesus Christ, and he was prepared to sacrifice everything to put prominently before the country the views of this society. They must be more in earnest. Their motto should be, in reference to their principles, "Lord, increase our faith." (Cheers.)

Mr. HERBERT THOMAS said he was one of those whose sympathies had lately gone with this society, but whose future action with it might be prevented if this resolution were carried. If he understood the resolution aright, a course was proposed to be adopted, which unhappily was not unusual on other questions, viz., that when a candidate came forward, he should be asked whether or not he was prepared to vote in accordance with the opinion of the Liberation Society, and upon his answer should depend

their support or otherwise. He did not think it a desirable policy that they should in this way attempt to pledge electors to a certain line of action. Other sections of the Liberal party, with whom he also sympathised, might make similar demands on a candidate; and with which section was he, under such circumstances, to act? Then to his mind there was another difficulty. It had been said that the domestic policy of a Conservative Government would be similar to that of a Liberal Government, and it might be. But they knew that the domestic policy was often altered by the foreign policy of the Government. They knew that the ideas which ruled the actions of Conservative and Liberal statesmen were very different with regard to their line of policy on foreign matters. They knew that sentiments made public by our statesmen had a direct and immediate influence on the trade of the country. He did not think the great Liberal party should be broken up on one question. Whether this country should be ruled by a Liberal or a Conservative Government was a greater question, in his opinion, than that at which the resolution aimed. He had been asked to become a member of the local committee, but if this resolution was adopted, he could not allow his name to appear.

Mr. THOMPSON, of Bridgwater, supported the resolution. He was glad to see so many ministers present, and hoped they represented the opinions of their congregations as well as their own. He thought the word "paramount" in the resolution rather too strong.

Mr. J. H. LEONARD said that when the resolution came before the committee, there was a little difference of opinion upon it, and he thought it might be modified. He would move as an amendment the substitution of the word "increased" for "paramount," and the omission of the last clause, "and in the event," &c. He had been a member of this society for many years, and had always admired the wisdom and ability Mr. Miall had manifested in connection with the proceedings of this society, and was sorry now somewhat to differ in opinion from him on the policy proposed, which he thought was calculated to cause the triumph of the Tory party. It was based on the assumption that they had very little support from the Liberal party as a whole. He thought that on the whole they had had as much as could reasonably be expected, though not so much as they wished. Take the question of Church-rates. What a number of supporters it had in the House of Commons. The number who voted for the abolition of Church-rates had gone on increasing till last year, and although last year there was a reaction, from the Tories gathering up their strength, there was no falling-off on the part of their friends. How many Dissenters were there in the House of Commons? Out of 250 or 270 members who voted for the abolition of Church-rates there were only about twenty-seven Dissenters. The policy proposed was also based on the assumption that this question was the only one they were interested in. He believed that under a Liberal Government measures were passed which they would look in vain for from a Tory Government, such as the admission of Jews to Parliament, the repeal of the paper-duty, and the carrying out of the free-trade policy of the country, especially the commercial treaty with France. Then there was the foreign policy. It had been said that Paris was the metropolis of Europe, and London the metropolis of the world. The course taken by the Cabinet in London, they all knew, had immense influence. He believed the influence of a Conservative Government would be arrayed on the side of despotism rather than of liberty. They must admit that during the last two years the Government had had a difficult part to act in maintaining their neutrality, and he was not sure that if a Tory Government had been in power they would have kept clear of strife. The Government had often to take action in important matters before the public were aware of the facts in question—the case of the Trent was an illustration of this, and might commit the country before public opinion could express itself. On the whole they had been supported well by the Liberal party, and he believed it was of immense importance in regard to our foreign policy that a Liberal Government should be in power.

Mr. H. O. WILLS said that, without committing himself on the subject, he would second the amendment in order that it might be discussed.

Mr. E. S. ROBINSON said that as they were all interested in getting at the truth, they must be obliged to those gentlemen who had addressed them in opposition to the resolution. The resolution was of a thoroughly india-rubber character. It pledged its supporters to act in accordance with their strength on the register in each constituency. Assuming that the Liberal party was strong on the register in Bristol, this resolution did not say to the members for Bristol, "Unless you will pledge yourselves to support the abstract principles of the Liberation Society we will not support you," but it allowed them to say, "Being strong on the register, we ask you to support those prominent questions that tend towards the religious equality of all sections of the community; that have been publicly discussed for some years past, such as the abolition of Church-rates, Mr. Dillwyn's School Bill, Sir M. Peto's bill claiming the right for Dissenters to be buried in parochial churchyards belonging to the nation, and the bill for removing the distinctions in our Universities." In such constituencies as Bristol, such demands might fairly be insisted upon. But go with this resolution to another place, where Dissenters were a more weak and feeble body, and they might say, looking at their strength on the register, "The most we can ask our candidate is that he should vote for the abolition of Church-rates." In this course they would act consistently with the resolution. The word "paramount" was objected to, but if the "paramount" questions of the day were not ecclesiastical

questions, he did not know what were. Mr. Miall truly remarked in his paper that the Liberal party had not anything more to offer. He (Mr. R.) did not give them credit exclusively for those beneficial measures of free-trade which had been passed during the last few years: they owed much to the best section of the Conservative party. Practically the Liberal party was split up, all they wanted was to realise the division. It was natural to dread the letting in of the Tories. But the Tories were ruling now. Let them have realities, not shams. (Cheers.) Mr. Leonard assumed that if the Tories were in power they would reverse the foreign policy of the country. Earl Russell, on taking the management of foreign affairs from the hands of Lord Malmesbury, distinctly declared that he should carry out the same policy he had adopted. Was it a fact that our foreign policy was unexceptionable? Who had not heard of the atrocities in Japan? (Hear, hear.) Could matters have been worse there under a Conservative Government? It was public opinion that regulated Lord Palmerston's foreign policy, and there would be no danger of that being reversed by a change of Ministers. This was an opportune time for the present movement. The Liberal party had nothing more to offer as a party, and if they did not make a stand for ecclesiastical questions the Conservatives would. The line of policy proposed might lead to their severance from some of their friends, but if the case was a sternly religious one, they must not shrink even from this. The example of Sir Robert Peel, who on principle severed himself from his political friends with whom through life he had acted, was a noble one for them. (Applause.)

The Rev. E. JACOB supported the resolution in a stirring speech. He had no faith in Lord Palmerston. He urged Dissenters and Dissenting ministers to be more true to their principles.

Mr. MIALL said: I beg in the first place to congratulate this conference on the freedom with which each member is encouraged to express his thoughts. It would be regarded as a great misfortune by the executive committee of the Liberation Society if the plans which they submit to their friends, and which they are deeply conscious of being fraught with important consequences, are not fairly and fully discussed. I am not surprised that gentlemen like Mr. Thomas and Mr. Leonard, on whom this policy comes newly and recently, should at first take exception to it. There are two sides to the question undoubtedly. The only mode in which I can address myself to them will be to ask them if they were at the centre, and had to control and guide a movement like this, what they would propose in substitution of this policy for the time to come. Are we to go on from year to year to be beaten as we have been, and something worse? (Hear, hear.) Are we to do nothing to check the insolence of the House of Commons in reference to the political opinions of Dissenters. Are we, or are we not, to do anything to assert our own manhood, our equal manhood with those with whom as a party we have been acting. Is it possible to give a milder view of our sense of self-respect than we have done in the resolution? I am not inclined to disparage the achievements of the Liberal party. Historically speaking they have achieved great and glorious results. I feel compelled, with regard to ourselves, to cast on the Liberal party no undeserved contempt, for, after all, when we speak of the Liberal party we speak very mainly of ourselves. But I would put it to those who dissent from the proposed policy, whether there is the slightest degree of intolerance or inexpediency, when no public measures are before Parliament, that we should turn round and say to our colleagues whom we have hitherto helped without making a bargain for our own principles—that we should turn round to them and say "the time is come when we must give and take; we must help you to what you as a Liberal party propose to do, and that we can in any way conform to, and you must help us in the same way." (Cheers.) I think Mr. Leonard said there were twenty-seven Dissenters only in Parliament, and that all the rest of the Liberal party were Churchmen, and that therefore they had done for us as much as we could expect them to do, and that in fact they had, contrary to their usual tendencies and sympathies, supported the abolition of Church-rates. I don't know that a stronger argument could be brought forward in favour of the policy we have submitted to you. Why have we not more than twenty-seven Dissenting members? (Hear, hear.) Not, be it remarked, that I would draw a distinction between a Churchman and a Dissenter, and make it a qualification for a candidate. Nor would I urge any one measure for the sake of Dissenters; for if there is one thing I deem of the utmost importance in this movement, it is not that Dissenters want to benefit, but that we who are Dissenters wish to benefit the nation. (Applause.) We have certain views in reference to national policy, and are anxious that the country should be elevated and blessed by that kind of policy most conducive to the welfare of our fellow-countrymen. We have in Parliament twenty-six Dissenters, and the rest of the Liberals are Churchmen,—and we esteem it rather liberal in them to support measures we propound to them. That is our own fault. (Cheers.) It is because we have not taken our position that there are so few on our side, and if we continue to regard it as a favour to have justice done to us, then that state of things will continue to the end of the chapter, and we shall always have, as long as we submit, to be kicked. (Hear, hear.) I don't think either, that the policy of the country will be much altered by the course we take. Our policy is just this:—that we, as electors, holding certain principles, say the principles of the Liberation Society—will give to those principles in the constituency to which we belong, and in the action of the Liberal party with which we are associated, our first consideration. You are not pledged to refuse candidates who don't receive those principles. It may be truly absurd for you to take such a position. If, in a constituency of 200 voters, 100 are Liberals, and only two of them adopt the principles of the Liberation Society, it would be absurd for them to expect to have their principles recognised. But, after all, our countrymen generally, especially in elections, are apt to act on the principles of common sense. For instance, if in Bristol you were a majority of the Liberal party (I don't refer to your present members, who I believe will act with you)—in choosing who should be brought forward



as your representative, you would do the best for your own principles and for the Liberal party. But being in a majority you would be entitled to have the nomination of one member. There is nothing unfair there, nor particularly dangerous. And though some will get angry at our proceedings, yet this will infuse new life into the Liberal party itself, and will put within it the germ of a new existence. It is nearly broken into pieces now. There is no inherent bond of union now. Speaking generally of the Liberal party, it would fall to pieces if anything should touch it. The last Reform Bill was not turned out by the Tories. Lord Palmerston might have carried his bill had he chosen, but was deterred by the clamours of his own party. The Church-rate Abolition Bill might have been carried by the Government and reform party if it had been one in which they were interested. But the fact is, we had screwed up the wrong men—screwed them up to give a vote, and then think that all their pledges were discharged. Consequently they in fact, and Lord Palmerston more than others, operated under the surface to destroy the effect of the votes given in public. We can only deal with political parties by being ourselves in earnest. And whilst we let the Liberal party take their own course, throw up our measures, and have no measures of their own, and yet hug them to our breasts, we shall make no progress with our principles. (Cheers.) There is more to be said in regard to the foreign policy. That is a grave question. But I believe a great mistake prevails on the subject. That mistake is in supposing Lord Palmerston follows out the dictates of his own political sympathies. (Hear, hear.) Lord Palmerston is no more a Liberal—except that he is an anti-slavery man—in his foreign than in his domestic policy. Who was the first man to recognise Napoleon, when against his oath he upset the Constitutional Government of France? Lord Palmerston. Who was it that exercised the power of the Government in order to entrap the Portuguese Liberals some years before? Lord Palmerston. I am aware that Lord Palmerston has always stood aside from Hungary at a time when the people of that country, if they had our recognition, would have obtained what they desired. (Cheers.) Lord Palmerston was always Austrian in his sympathies and tendencies. And as to the tendency of the Conservative party towards Austria and Continental despotism, I don't believe in it more than in Lord Palmerston's liberality. It is true that Earl Russell, on coming into office, and looking over the documents of the Foreign Office under Lord Malmesbury, said there was no necessity for departing in any way from the course marked out by his predecessor. In this country public opinion shapes the policy of Parliament. But then it is said that Ministers often take steps before public opinion can be expressed. True. And what steps? Look at China. I don't know a greater crime than that of letting loose adventurers and filibusters on an empire like that of China when almost in the pangs of a revolution. Look at Japan. These things make me indifferent to the maintenance of the present men in power for the sake of the foreign policy of the country. (Applause.) I don't believe the policy now adopted to be one whit better than that which would be anxiously shaped by any other Ministry coming into office. Are our principles worth anything? Are they important or not? Do they affect the spiritual well-being of our country or not? If not, let us give up the profession that they do. If they do, let us consider that God has given to us political power in this country to use for the advancement of those principles. (Cheers.) We ought not to trifle with our votes—to regard them as being at the beck and call of any member of the aristocracy who comes forward and suits his creed to the constituency. We ought to consider that we have that power placed in our hands by the wisdom of God to bring advantage to his church. And if we do not make our principles "paramount" in the use of this power, I fear we do not apprehend the greatness of the question to which we have put our hands. These things weighed with us in the executive committee. This discussion is no novelty to us. There was little difference after the first discussion, still we have had three conferences, and at each there has been very free discussion. Now, one word more, and I have done. I don't think it is quite the principle to adopt that we should above all things avoid dividing. If by dividing is meant division of sentiment, alienation of feeling from one another, let us avoid that by all means, but surely we Englishmen ought by this time of day to learn that things should be fairly discussed, that we should decide by voting, and the vote of a large majority should so far carry the minority as to prevent that division which I won't even contemplate. We must do our best to ascertain first whether our policy be a sound and wise one. Secondly, to what extent it is applicable in each instance. Thirdly, give as much charity as we can to those who cannot go with us. But let us have something. Don't let us mix up two positives as to make a negative. There are many who, because they cannot take a step forward without having objections, stand still. We must go forward. Is there any other policy suitable to the time? If so, we shall be glad to hear what it is. But if there is no policy but perpetual defeat and insult from the House of Commons, let me ask what this Liberation Society will be seven years hence? (Applause.)

Mr. H. THOMAS said that as he had been challenged to propose some other line of policy, he would do so by moving another amendment, which was similar in kind to Mr. Leonard's, but also omitted the words expressing the opinion that the proposed policy would not affect injuriously any question in which the country is interested.

Mr. H. O. WILLS thought it far best to pass the original resolution, and hoped Mr. Leonard would see it right to withdraw his amendment.

Mr. MIALI said the amendment of Mr. Thomas did not point out any other line of policy than that which the society had been acting on. The policy of the society would not be altered by such a resolution; but it would be deprived of any definiteness.

Mr. J. H. LEONARD withdrew his amendment, but seconded that proposed by Mr. Thomas. He said he thought the policy pursued with such success by the society should be continued. Their principles were making progress.

The Rev. D. THOMAS said he thought the consideration of the bearing of this resolution on the influence of this society should not be quite so lightly dealt with as it had been. He did not know the strength of the Liberation Society in other places, but he knew it in

Bristol, and felt sure that anything tending to give them an aspect of a more extreme party than they were would be injurious. If a reform agitation should spring up, or war break out, or any other important question arise, this resolution might work awkwardly. He felt sure it would lead to the withdrawal of many from them who could not understand the policy, though it would not have that effect on him.

Mr. S. TOMPKINS supported the resolution.

Mr. MIALI said it was important that they should not put their policy before the country so as to be misunderstood, and so as to alienate friends. But something must be done. Mr. Thomas seemed to regard the resolution as pledging them to a course of action under any circumstances. This was not intended. He asked them to sanction the executive committee in trying to get the Dissenting portion of the constituencies up to the mark that they will take their own principles into consideration—into paramount consideration—at elections, and deal with them accordingly, leaving them, of course, to judge as to the time, manner, proportion, and degree in which they should insist on their principles being recognised.

Mr. COSSHAM said if a great reform bill were introduced, or any other great question of home or foreign policy should arise, it might be desirable to sink every other question, and they could do that, though they passed this resolution.

After some further explanations the amendment was put to the vote, when there were twenty hands held up for and fifty-four against it. A show of hands was then taken on the original resolution; fifty-eight voting for it, and ten against it, it was declared to be carried.

Mr. W. SOMMERVILLE moved the following resolution:—

That, since both Houses of Parliament have refused to abolish Church-rates, and have thereby necessitated the continuance of the parochial agitation, this conference earnestly recommends all ratepayers who are opposed to the exaction to labour with fresh energy for its extinction in their own parishes, and to do so with the distinct purpose of availing themselves of the facilities afforded by vestry contests for promoting the ultimate object of the society—the abandonment of all compulsory means for the maintenance of religion.

He (Mr. S.) most thoroughly went with the first resolution; and had the conviction that if they thoroughly acted up to their principles they would be the means of giving an impetus to the Liberal cause. Mr. S. gave an account of a Church-rate contest in which he had been engaged, and said that though by acting thus they would lose friends in the Established Church, they would gain something for their principles.

The resolution was seconded by Mr. J. ALLEN (Shepton Mallett), and adopted unanimously.

Mr. J. CARVELL WILLIAMS said the committee had resolved to take steps to distribute tracts relating to Church-rates on a large scale.

Mr. TOMPKINS suggested that the committee should send deputations to country places, and urged the people to engage in Church-rate contest. The people did not see the importance of such contests, especially when they knew they should be beaten.

The Rev. W. J. CROSS moved the following resolution:—

That, looking to the present state of the Church as by law established, and the anxiety of an increasing number of its members to be freed from the legislative restrictions now necessarily imposed upon them, the conference deems it to be the special duty of volunteers widely to circulate publications adapted to influence the minds of that class of the community. He said he intended, with the consent of the committee, to make his house a depository for the society's tracts, to supply to those who would distribute them through the country. He should like to see the *Liberator* more extensively circulated, for he considered it a very important and valuable publication. He had always supported this society on a higher ground than any political one. He believed the spiritual interests of mankind and the extension of Christ's kingdom were concerned in this movement. Though their Church friends did not believe it, they were the best friends the Church of Christ ever had in this country.

The Rev. D. THOMAS seconded the resolution. This, he said, touched on their great work. There was a prodigious amount of work to be done through the press amongst Nonconformist bodies. He could endorse all Mr. Cross had said about the press. The position of this great question at the present time was owing more to the existence of the *Nonconformist* newspaper than to anything else. (Applause.) They should earnestly support it, and other Nonconformist newspapers which were kept up to the mark by the influence of that paper. He could subscribe to what Mr. Cross had said about the *Liberator*, and must express his admiration of the manner in which the society's publications were conducted. (Cheers.) They were managed so admirably that they could scarcely exaggerate the advantage rendered by them to the society. The spirit of them was good as well as the matter. From the beginning they had been, in temper and spirit, models of what such publications should be.

The Rev. J. EDWARDS and the Rev. W. EVANS (Downend) supported the resolution, which was adopted.

Mr. J. CARVELL WILLIAMS made a statement relative to the finances of the society, from which it appeared that the society's receipts were now 4,000l. a year, but that it was proposed to make an effort to raise them to 5,000l. He alluded to the circulation of the society's publications, especially of the *Liberator*, of which the Rev. W. J. Cross and the Rev. D. Thomas had spoken as a very valuable publication, and said that 5,000 copies were issued monthly, that the circulation was regularly increasing, and that it was read extensively by members of the Church of England. However much they might fail in Parliament or at elections, they maintained their superiority financially over their opponents, to whom the constantly increasing subscription list was a matter of astonishment.

Mr. T. WATERMAN proposed, and Mr. H. O. WILLS seconded, the following resolution:—

That, having regard to the successful results of the past operations of the Liberation Society, and to the necessity for now carrying on its work with increased vigour, the conference recognises the great importance of placing additional resources at the disposal of the executive committee, and expresses its earnest hope that its friends in this district will, so far as existing circumstances permit, assist in realising that object.

The resolution was carried unanimously, and practical effect was given thereto by many gentlemen promising increased annual subscriptions.

Mr. SOLOMON LEONARD proposed, and the Rev. J. A. PRATT seconded, a vote of thanks to the deputation, which was duly acknowledged.

The Rev. D. WASSELL (Bath) proposed, and the Rev. J. PENNY seconded, a vote of thanks to the chairman, secretaries, and the friends who had shown hospitality to visitors, &c.

Mr. G. H. LEONARD, in returning thanks on behalf of the secretaries, expressed his pleasure at the passing of the first resolution in the form submitted to the conference.

Mr. J. H. LEONARD said that in the society's report, the statement of the objects of the society was given in such general terms that without an explanation many persons misunderstood them. He suggested that further explanations should be given in the report, embodying the views of Mr. Miall contained in his public lectures on Church property.

Mr. CARVELL WILLIAMS said the suggestion should receive the attention of the committee.

The proceedings then terminated.

#### THE PUBLIC MEETING.

On Wednesday evening the annual meeting of the Bristol branch of the Society for the Liberation of Religion from State Patronage and Control was held in the large schoolroom, Castle-green, which was well filled. The chair was taken by E. S. Robinson, Esq., and among the gentlemen present were Messrs. Edward Miall and J. Carvell Williams (deputation from London Executive Committee), Rev. J. Glen-denning, Rev. E. J. Hartland, Rev. J. Penny, Rev. S. Hebditch, Rev. W. J. Cross, Rev. J. Edwards, Rev. D. Wassell (Bath), Rev. E. H. Jones (Bridgewater), Rev. R. E. May, Rev. J. S. Binder (Sherston), Rev. T. Jones (Chepstow), Rev. J. A. Pratt, Rev. R. Morris, Mr. Solomon Leonard, Mr. H. J. Leonard, Mr. H. O. Wills, Mr. H. Cosham, Mr. G. H. Leonard, Mr. T. Waterman, Mr. W. Sommer-ville, Mr. J. W. Sully (Bridgewater), Mr. H. W. Ditchett, Mr. S. Evans, Mr. S. Wills, Mr. W. Pothick, Mr. Lewis Waterman, Mr. Jos. Eyre, Mr. A. Warren, Mr. H. Spencer (Oakhill), Mr. J. P. Spencer (Oakhill), Mr. T. G. Grundy, Mr. W. P. Sibree, Mr. A. F. Morcom, Mr. S. Griffiths, Mr. J. Wethered, Mr. J. Norris, Mr. W. Hughes, and Mr. Fox.

The CHAIRMAN explained how it was, contrary to their wishes, they were obliged to hold the meeting in that building, instead of on more neutral ground, and hoped that next year they would be able to assemble in Colston Hall. It was curious to observe how their opponents spoke of having discovered the designs of the Liberation Society, as though they were the very Livingstons and Spokes of the ecclesiastical department. Mr. Cave, M.P., for instance, had recently talked in that city of the Liberation Society having thrown aside the mask and talked of the depoliticalisation of the Church. Why, this, said the chairman, had been the avowed object of the Liberation Society from its commencement in 1844. It was contained in its fundamental principle, and had been repeated in these or similar words at every meeting and in every publication of the society for the last nineteen years—(cheers)—and the same sentiment was declared by Dr. Foster and Mr. Samuel Morley upon their examination before a committee of the House of Lords. The attacks upon the outworks of the Establishment had been made in the most public way, in Parliament and in the vestries, and no mask had been used to conceal the intentions of Dissenters, whether belonging to the Liberation Society or not. (Loud cheers.) He would advise Mr. Cave and his friends to take another course.

Don't say by implication what if you don't know is wrong you ought to know is wrong—(cheers)—viz., that under the pretext of trying at one thing we are aiming at another. If any body of men have united to do what you consider to be against the welfare of the country or the interests of religion, use your talents in opposition to them; speak, write, vote against them and their principles. (Applause.) Take the subject upon its merits. If you can defend the miserable impost that compels me to contribute towards the support of a form of worship of which I disapprove, do so. (Cheers.) If you can uphold the state of the law by which the term "honest men" is held not to include the Dissenter, do so. (Applause.) If you can support the exclusion from the honours of the universities of men of the highest acquirements because they refuse to subscribe to a particular religious dogma, do so. (Hear, hear.) Defend the sale of livings, the political patronage, the fat sinecures of some of the clergy, and the miserable pittance of a much larger class; support the continuance of the petty and vexatious annoyances to which all are subject who do not belong to the Established Church, and, if you can, deny the right of Parliament to deal with property which it has already dealt with, which belongs to the nation, but which is monopolised by less than one half of the population. (Loud applause.) Upon these matters we join issue, and may agree to differ; but when you state that the editor of the *Nonconformist* says we must throw off the mask, you state what is untrue, as I venture to say no editor of any newspaper, since newspapers were first published, ever masked or concealed his sentiments less than the editor of that paper—(Hear, hear)—and before you announce any more discoveries, make yourself acquainted with the principles of the most compact organisation of the present day. (Cheers.) Both "Church and Queen" would remain if the Liberation Society succeeded. The Church of the Bible would be purified by the dissolution of the unnatural union with the State, and her Majesty was looked upon in her public capacity as the representative of law, order, and security of justice to the rich and poor, to the weak as well as the strong—(cheers)—and in her private life as the embodiment of every virtue that could adorn the woman, the wife, and the mother, and by no body of men were these principles more firmly held than by Dissenters. Interpreting the word "Church" in its true sense, the sentiment, "Church and Queen," might be proclaimed with as much zeal and far more unity of



feeling when its depoliticalisation was effected than now, when many were smarting under a sense of injustice. (Applause.) Referring to the new policy of the society, he expressed approval of it. It was only through Parliament they could obtain the equality which they sought. But then they need not refuse a vote to every candidate who did not pronounce the shibboleth of the Liberation Society?

Many a man who would vote in accordance with our views upon all the ecclesiastical questions that have been brought before Parliament for the last few years, and who might even vote for the secularisation of the revenues of the Irish Church, respect being paid to all life and vested interests, would stand aghast when asked to apply the same principle to the English Establishment. If the candidate be sound up to this point, he will serve your turn for some sessions to come, and further light will beam on his understanding as time advances. No general expression of "attachment to the cause of civil and religious liberty" will do; no platitudes about toleration; no patronising about "our good friends, the Dissenters"—(cheers)—but you must have distinct pledges upon some or all of the prominent ecclesiastical subjects.

The Rev. W. J. CROSS read letters of apology from the Revs. N. Haycroft, G. Wood, and John Burder, who expressed their regret that other engagements prevented their attendance that evening.

Mr. THOMAS WATERMAN read the treasurer's account, and made an appeal for a large augmentation of their funds.

The Rev. D. WASSELL, of Bath, moved the first resolution, as follows:—

That the meeting rejoices at the growing consciousness shown by Episcopalians that, in lieu of relying upon national authority and resources for increasing the efficiency of their Church, they must call forth the liberality and energy of its own members, and be freed from the vexatious restrictions now necessarily imposed upon them by legislative enactments. And the meeting deems it to be a duty specially incumbent on the friends of free religion, at the present time, to labour with earnestness to influence aright the minds of those who are already deeply dissatisfied with the working of the existing system.

In the course of his speech he said that Dissenters could rejoice at the immense activity which Episcopalians were manifesting in all directions, in our towns and cities, and in our rural districts, in the provision of those places of worship where the inhabitants, if they were so disposed, could meet for the worship of Almighty God. He should be sorry if any of the teaching or the working of the Liberation Society prevented its members from cultivating that feeling of gladness. He knew that it was the especial aim of that society to enforce upon those who advocated its claims this great truth, that they were at war with none of those who laboured for the good of those around them. They were at war with none of the human family—their warfare was not with persons, but with principles and systems. The Chancellor of the Exchequer some time ago spoke at a meeting connected with the Episcopalian form of government in the colonies, and he then read them (the Episcopalians) a lesson which would not have been believed had a Dissenter told it them. (A laugh.) He showed them that they had increased abundantly since they had trusted to none but themselves; that since they had done their own work, they had done more, and had done it better; and he hinted that the time was coming when all their work would be done upon the same principle of Christian liberality. (Hear, hear.) He wished the Episcopalians would read, not only the report referred to by the chairman, touching the great object the society had in view, but also the various tracts, pamphlets, and books, issued under the sanction of the society, and they would see figures showing that up to the beginning of the present century the Church was stationary, while the population was rapidly growing up into numbers that could not find accommodation there. It was, however, just as much as believing a miracle, as that the Episcopalians should believe that Nonconformists were men who followed after the things that were true, and lovely, and of good report. If they could but convince Episcopalians that, in adopting the great principle of Voluntaryism in connection with the religious improvement of their fellow-men, they were putting themselves right, first of all with the Master they served, and next with the feelings, the conscience, and the judgment of those on whom they bestowed their labours, they would show that they were not sectarian, not selfish, but were encouraging the work which was the work of the Episcopalians as well as of themselves, because its end was to exalt and sanctify their fellow-men. (Cheers.)

Mr. CARVELL WILLIAMS seconded the resolution, and in doing so referred to the extent to which State-Churchmen now advocated the Voluntary principle; though they sought to combine with it State-endowments and compulsory exactions. He also spoke of the importance now attached to lay co-operation in the Establishment. Complaints were made in the Church that the clergy were left to do everything, and that the laity would do nothing. But why was that? Because in the Church of England the clergyman was everything, and the layman nothing. The layman had nothing to do with the appointment of bishops, nor could he decide upon the choice of his own minister unless he went to the auction-mart and paid down a sum for the privilege; nor could a layman sit in Convocation. The only office open to the members of the Church of England was the office of churchwarden, and the only time the law called upon him to meet the clergyman was when the Church wanted money, and a rate was asked for. (Hear, hear.) To illustrate the bondage of the Church, arising from its connection with the State, he adverted to the proposed thanksgiving by the Church of England for the late bountiful harvest. They had to go to the Home Secretary, asking him

to present her Majesty a petition, praying that she would see fit to order by Royal proclamation a day for special thanksgiving in England and Ireland for the abundant harvest. And what was the reply? They were told by the Home Secretary that he had placed the matter in the hands of the law officers of the Crown to settle the mode of procedure. (Laughter.) What did they think of that? A great Christian community could not thank God for filling their garner with corn without having the mode of doing so settled by the law officers! They were told that the law did not permit her Majesty to give authority for such services. And so, though Episcopalians had been quite as grateful as Dissenters, the latter had been enabled to go into His courts with thanksgiving and with praise; but they (Episcopalians) had been obliged to say, "This is the day of good tidings, but we must hold our peace." (Hear, hear.) Episcopalians had been obliged to look their (Dissenters') principles in the face, and they were now finding their way to the truths Dissenters had been so long inculcating. They had once been told that the Church was so strong that their puny efforts would be as paper pellets against granite walls; but now they were told that the work was going on so fast in the Church, that they had better stand and look on, for their interference would but retard its progress. He, however, would submit that the policy so recommended was a dangerous policy. It was dangerous for this reason—that while the members of the Church were opposed to each other in many matters, the great majority of them were agreed to hold to the Establishment at all hazards. They were trying to reconstruct the Establishment to meet the circumstances of the times; and they might be sure that in reconstructing it, little respect would be paid to their feelings or their pockets. (Hear, hear.) They had been lulled into a false security by the pledge given in Parliament, that when the law was passed for the establishment of new parishes, the new churches should never become burdensome to those parishes by the imposition of Church-rates; yet the attempt had deliberately been made to throw the burden of the maintenance of those churches on the ratepayers at large, and at a time, too, when the Dissenters were told that they were the only persons who stood in the way of a settlement of the Church-rate question! He believed that many Episcopalians were anxious to do right, but did not know how to do it; that, if they were not blundering in darkness, they were in twilight. They (the Dissenters) thought they could lead them into the light, and could set them on an eminence where they might stand side by side with them. (Hear, hear.) Talk about Church reform! Why, all Church reforms of modern times had proved failures; and he proceeded to illustrate this assertion. After describing the Augmentation of Benefices Act, he said that presently Churchmen would be astonished that they could ever have looked upon that as a remedy for one of the greatest evils which afflicted the Church. Now, were bills like those he had mentioned to be brought in, and were they to stand coldly by and allow those great mistakes to be made? The Church was a national institution, and if the Church was governed by the law of the land, they were responsible for those evils, and no man could shake off that responsibility. As a citizen, he had his share of responsibility to bear, and he was bound to do his utmost in order that such crying evils should no longer exist. They should labour more earnestly in order that Episcopalians might obtain the freedom they desired, and thus be enabled to rejoice in the liberty with which Christ had made them free. (Loud applause.)

The resolution was then put to the meeting, and carried unanimously.

Mr. EDWARD MIALI, who was received with great cheering, said: The resolution I have to put before this meeting is as follows:—

That, attaching paramount importance to the principles of the Liberation Society, the meeting heartily approves of the resolution of the Executive Committee to employ all the legitimate means at their command to prevail on those Parliamentary electors who concur in the society's objects to refuse to subordinate to mere party claims the serious responsibility imposed on them by their conscientious convictions, and to exercise their franchise at future elections with a primary view to obtain the legislative recognition of their principles.

It has been my lot, he continued, for many years past, to stand forth before the public as the exponent of principles—principles to which I attach the highest importance, and embodied since 1844 in the organisation of the Liberation Society. I believe there is very little now to be said with a view to their elucidation or enforcement. That part of the work that was necessary to put the truths professed by the Liberation Society in contact with the intellect of the nation has been to a very considerable extent performed, and I believe it may be taken for granted that those who now misunderstand our object, or the general means that we intend to employ, in order to compass them, can hardly be said to be under the influence of ignorance, so much as they are under the influence of some bias which will not permit them to look at the case as we put it before them. (Hear, hear.) One of the clergymen to whom my friend Mr. Williams referred as having been present at a supplementary meeting that followed the Church congress at Manchester, spoke of voluntaryism as self-devotion in its fullest bloom. I will give, and have frequently given, another definition of voluntaryism, which I think brings out even a more important aspect of it, especially to the minds of those deeply interested in the progress of Christianity. Voluntaryism is Christianity in earnest. (Applause.) Where Christianity is not in earnest it must lean upon something extraneous to

itself. (Hear, hear.) Where it is in earnest it is filled with a spirit of power that enables it to overcome every obstacle that is opposed to it. In ancient days, when first it came forth from the mind of the Master, Christianity, entering into the hearts of men, thoroughly possessed them, and though all the world and all the machinery of the powers of the world were opposed, Christianity in earnest utterly subdued that opposition. The opposition being subdued, and the hearts of men growing cool, it became quite necessary then, or seemingly so, in order to prevent the extinction of the Christian faith, that she should lean upon something outside herself, and so magisterial power was called into exercise, simply for the purpose of giving effect to that which the unfaithfulness of Christians had failed to give its proper effect to. An establishment of religion I look upon as the world's way of promoting Christ's Gospel, and a very foolish and, I may say, an inconsiderate and inconsistent way it is. If there can be one thing aimed at by the Gospel of Christ it is just simply this, that the truth which Christ lived and ministered to by his life, that the message which He was to man, as well as the message which He came to deliver, should be so put before the hearts, so brought into contact with the sympathies of men, as that they should be convinced by it. Admiring its majesty, touched by its tenderness, they should give themselves up to its influence and be moulded by its power. (Applause.) And this power, this means established by the wisdom and goodness of God for winning nations to Himself, and which he committed to willing disciples in order that they might make others willing, the world has taken hold of; the secular powers of the world have taken hold of it unfortunately; they have seen the influence it has exercised over the whole mass of society, and as soon as that was apparent the secular powers of the world took hold of the sentiment of religion to work it for a worldly purpose. Now, that is what we call a Church, as established by law. That is how I would describe it. The doctrine may be pure, perfectly orthodox, and Scriptural. The liturgical service may be the most majestic and tender and devotional and sublime of any service that ever was written, in order to guide the devotions of men. The clergy of the Church may be all that you may wish to see clergy become—guides, spiritual guides, to the people—they going before the people, and showing them the way, and yet all the more reason to us to protest against this spiritual machinery being managed by a political power for political purposes. ("Hear, hear," and applause.) If the Church of England as by law established were far more spiritual than I think she is, it would be a far more deadly evil to Christianity than her bishops should be appointed by the Premier, the first Minister of the land. If her articles were more orthodox than they are, and her formularies were more adapted to express the highest state of spiritual feeling in the most emphatic terms, then I think it would be a still more deadly error to allow the relationship between a clergyman and his flock to be a matter of sale and bargain in the common market. The whole thing is this. We do not object to the Church; we do not, it is true, agree with all that is in the Church as a Church; we object simply to the position in which the Church is placed, and we wish to withdraw the Church from the management of the secular powers, in order that she may have her own perfect freedom, as well as her own entire and unbroken responsibility. I look upon that as a principle all-important. For my own part, I never felt that I could trifle with it. Mistakes may be made, of course, with our modes of dealing with such a subject as this, so large, touching so many interests, coming in contact with society at so many different and vital points, but it is a question about which it does not become those who have convictions to hide them. (Hear, hear.) It is very well for us to make excuses—and I would not insinuate for a moment that the excuses are not conscientious, by the men who put them forward, or that they do not represent their own convictions—but I do think there are sometimes states of mind brought about, not so much by strength of argument addressed to the understanding as by some affinities of the affections and bias of the will, and the addressing of representations to them. You know when the cholera was about the most wonderful results were produced by a miasma that nobody could detect, so evasive, so diffuse, so uncertain in its operation, and yet evidently following some general laws. We found it coming from India, traversing Central Asia, getting to the borders of Europe, travelling to the North, Russia, and then coming to our own land, and—almost always characterised in its course by seizing the weak or those who had worn out their constitutions in previous dissipation. There is an illustration of what I want to bring before you. There was a necessity of the miasma outside a man finding something like a susceptibility to the virus inside a man, in order to the production of the ultimate effect of the disease, and I do think that there is something like a preparation on the part of some people occasionally for receiving convictions which if they had healthily dealt with themselves previously, they would not have received. They are not consciously insincere, it is true. The convictions which are produced on their minds at the time are real; but the result comes about by a previous course, as it were, of tampering with the finest sensibilities and responsibilities of our nature, so that very frequently we find convictions produced where it is impossible for us to account for the mode in which they have been produced. With regard to our principles, when men hold them I think they are bound to hold them as important, and how can a man hold that to be important as a truth to which he does not seek to give adequate expression? For my own part, I



could not have a truth within me which I thought concerned the welfare of my fellow-men, and concerned their welfare in regard to their highest interest, and stand silently by without communicating it whenever I had the power of communicating it so that it might produce the utmost effect. I regard my convictions just as much as talents entrusted to my keeping, as the faculties of mind and body with which I have been vested by my Creator. If I have been led to what I regard as important conclusions with respect to Christian truth, I feel that there is a necessity laid upon me to do that which I can do, to use the power that has been committed to me, in order that effect may be given to my convictions. We have a society now existing for the purpose of preaching these doctrines, and if possible to raise up all our fellow-men, not Dissenters only, for this is not a question of Dissent and Church, in the proper understanding of the words. It is a great national question—(Hear, hear)—a question affecting grave national interests. England would be more glorious if, besides having a free press and free trade, she had also a free Church. (Applause.) She would be a higher example for the nations of Europe, and for the new colonies that are rising up in different parts of the world, if she could show that she sustains, by her own voluntary energy and liberality, all the religious institutions of her land. England should be able to say to the whole world—"There was monopoly here once, but there is monopoly no longer—in commerce, in navigation, in literature, in education, in all those things that touch the material interests of men we got rid of monopoly some time since, and now we have got rid of the greatest monopoly of all, a monopoly which touched as it were the conscience, and which seems to be the only authorised means of imparting a knowledge of God's will to the country." Well, but how did we get the other monopolies overthrown? Simply by using the political power which God had put into our hands with a view to the accomplishment of the purpose. As soon as the Anti-Corn Law League had determined that they would make the withdrawal of duty payable on the importation of corn the one test at elections, they became a political power, and, Providence favouring them, they guided their movement to a victorious conclusion. You have heard, most of you, that the executive committee—the chairman has referred to it—think that the time has come when they should do something to stir up their fellow-countrymen to take up their position with regard to their principles. A word or two by way of parenthesis, and if the reporters will give expression especially to this part of my speech I shall feel greatly obliged to them. (Cheers.) You have some newspapers in Bristol, as you ought to have, and I trust that they are properly supported, as they ought to be. I have not the pleasure of knowing either the editors of them, or the particular mode in which they carry out the supervision of their work, but I noticed that as soon as they heard that some of us were coming down here as a deputation from the society—and especially when they heard what was the special policy that we were going to advocate—they devoted some portion of their leading matter to denounce the scheme. Now, don't let me be misunderstood for a moment. I am myself connected with the public press. I glory in my position. (Applause.) I magnify my office. (Laughter and applause.) I assert my perfect freedom and independence. I don't consider myself bound, because some people whom I respect may come to certain conclusions, to sustain those conclusions by my writing—(Hear, hear)—and therefore I find no fault with the papers of Bristol for objecting to conclusions at which the Liberation Society may have arrived. (Hear, hear.) The case is one that has fairly two sides to it, and may be argued with as much sincerity on the one side as the other. But this I say, that it will be bad policy on the part of any of the conductors of the Liberal press—(Hear, hear)—if they object to this movement, and fancy it to be mischievous—to fling unnecessary abuse upon its promoters. ("Hear, hear," and applause.) They had much better address themselves to the common sense of the reader than endeavour to stir up violent prejudices by using language that is hardly consistent with gentlemanly feeling. (Applause.) It may be, as the *Bristol Mercury*, I think, says, that Mr. Morley and myself have none but the most selfish motives to give expression to, and of utter disappointment, which accounts for the kind of policy that has been adopted—a policy of spite. It might be so, but as we have given no palpable indication of it, I think that the *Bristol Mercury* had better be silent on that point. (Laughter and applause.) I think that instead of raising our dander—(laughter)—by using epithets and insinuating motives that usually do not pass amongst gentlemen, between one another, it would do a much greater service if it would recognise first of all the sincerity of our intentions, and point out, secondly, the futility of our plans. ("Hear, hear," and great cheering.) I do fancy that something more is due to the position of an organ holding the sentiments and expressing the opinions of the Liberals in this city—(Hear, hear)—something more is due to the readers of that organ—(laughter and cheers)—than simply to descend, I was going to say, to the tactics of an opponent. Let us leave to those who really do not take a religious interest in our question all the violence they choose to employ; but for persons politically sympathising with us, as they have sympathised with us in general politics, because they think that their party is placed in an awkward position, perhaps, by the conclusion to which we have come, instantly to turn and stoop down to pick up dirt from any kennel they might happen to be passing, and to fling at those from whom they differ, is not the best

style of newspaper literature. (Laughter and great cheering.) I don't think there need have been such shrinking back as there seems to have been on the part of some of our friends, and especially of our allies, at our having adopted a certain line of policy. I can express what we mean to do in very few words, by saying that we mean to do for our principles whatever we can. We may be compared to one of three partners—the Liberal Churchmen, the politicians as such, and the friends of religious equality, have been hitherto a party called the Liberal party. The partnership was not intended for a personal purpose, but simply to accomplish the best ends we could accomplish for the benefit of the country at large. Well, it happens that we can all share, to some extent, in what has already been done in partnership, that is to say, it has been done for the nation at large, and we all rejoice in it. We have no fault to find with the Liberal party, as such. They have not done all we should have liked them to have done, undoubtedly. They have done something for us, and perhaps quite as much as our own fidelity to our principles has warranted. But, be this as it may, it is no intention of ours to withdraw ourselves from the partnership as it exists. All we say is this—"We have done our part of the work with zeal, we have made our part of the self-sacrifice with pleasure, but we have never yet been recognised in the sharing of the profits. ('Hear, hear,' and laughter.) We don't ask for more than we have thoroughly earned: all we say is, 'Don't refuse to act upon the principle of share and share alike.'" This is really the liberal policy we intend to adopt, never to insist upon more than our strength may warrant in any place, always to insist on as much as that. Where that is not agreed to, to fold our arms and say, "Try your strength alone." The effect is—what? They say, disunion. Why should it be disunion? Simply because they won't do us justice—they won't do us common justice. We ask for no more than we are well entitled to receive—no more than our strength warrants us to demand, and that they refuse us. I say that is not common justice. Let us see what they will do for us. If they wish our support at any election let them tell us how far they will give recognition of those principles of justice between man and man which we think we are entitled to insist upon. As far as I am concerned I shall act upon a simple principle, but I do not pledge the society to what I shall do. I shall feel it my duty to say to any candidate that comes before me, "I am but one in a considerable number of gentlemen who are asked to support your candidature and make you member of Parliament. When you go to Parliament you will be my representative, and I do ask this, that you may just represent so much of me as I, in this constituency, may be worth. Don't think I am going to ask you to vote for all my principles. Not at all. But, supposing there are one hundred similarly situated to myself, then why should not you represent to the extent of that hundred so much of their principles as will fairly give them their proportion of the results that come out of the very system of representation." ("Hear, hear," and cheers.) The mere machinery by which this is to be done will depend in every case upon individual constituencies. We don't intend to say, "Vote for that at the next election, whatever it may be, or we shall have nothing to do with you"; we don't intend to run the line sharply through all the constituencies of the country, nor do we intend to neglect a fair appreciation of what may be up at the time an election comes. An election may turn on extraordinary incidents, and it may be in the perfect liberty of any constituency to consider whether it will be wise for them to bring forward these principles at all. If they do so, it is the duty of those who hold these principles of religious equality to give them primary consideration in the use of the franchise that has been entrusted to them by Providence. Let that be first, since it concerns the spiritual benefit of mankind. Not because it is intended to remove certain grievances from us as Dissenters, but because it is a policy we know the pursuit of which is identified with the highest welfare of our fellow-countrymen, and therefore we give it the first place in our consideration. Having given it that place we are ready to give all help and support to the Liberal party with whom we have acted, but we must have something, and something that bears some appreciable proportion in the judgment of common sense to what we give, in return. I don't know whether you have noticed that in consequence of our extreme laxity on this point we are not going forward, but going backward. We used to have a large majority in favour of Sir John Trelawny's bill for the abolition of Church-rates in the House of Commons. Every candidate who came at that time used to say to the constituency, "I believe that the abolition of Church-rates will be the best thing that can happen for the Church of England, and, though I am a member of the Church, I shall vote for it." Now, before such a constituency as Coventry—a large and popular constituency—we find a candidate say, "I shall be happy to vote for any settlement of the Church-rate question which is founded upon a reasonable compromise." And so it is. We shall be edged out of one thing after another. Every one of our principles will be given the go-by unless we stand firm, as one part of the constituency, and demand to be recognised according to our status. That is the result of the resolution I submitted to you at the commencement of my speech. I hardly like to enforce it by arguments or appeals, especially at so late a period of the meeting. I hardly like to do so, moreover, because this is a question about which we want to have your minds and your judgments thoroughly informed. If I have made myself understood as to what we are going to do, you will see that it is not

the desperately extreme and impracticable thing that has been imputed to us beforehand by the papers. We are simply going to put a value on ourselves—we hope it will be a reasonable value—and insist upon it at all elections. Hitherto we have been nobodies when the paymaster came round, but "hail fellows, well met" when a deal of hard work was to be done; we have done all the work, but have never received the pay, and what we now say is, "the pay must be to some extent proportionate to the work." I earnestly commend the resolution to your candid consideration, and feel quite assured, whatever way our conclusions may tend, you will endeavour to give a perfectly free and earnest expression to the conviction of your own minds. (Loud cheering, in the midst of which Mr. Miall resumed his seat.)

Mr. H. O. WILLS seconded the resolution, which was carried unanimously.

Mr. W. D. WILLS next moved the appointment of the committee and officers of the society for the ensuing year. He said he would take that opportunity of expressing his entire approval of the principles of the society, and at the same time his satisfaction at the manner in which these principles had been enunciated that evening. (Applause.)

Mr. J. F. NORRIS briefly seconded the proposition, which was also adopted *nem. con.*

Mr. MIALL then moved a vote of thanks to the chairman for his able conduct in the chair.

The Rev. S. HENDITCH, in seconding the motion, with which he combined the names of Mr. Miall and Mr. Carvell Williams, said he was once riding in a cab with a clergyman, who observed that there was one Mr. Miall, and he was told he was a very bad man—that he was in fact an infidel. (Laughter.) He thought if they could have got Church-people to have come and heard what they had said that night, they would be the wiser on both sides. (Hear, hear.)

The CHAIRMAN having responded, the proceedings were brought to a close.

#### THE CHURCH-RATE WARFARE.

THE STRUGGLE AT WARMINSTER.—The *Somerset and Wilts Journal*, after describing the controversy which has arisen in the quiet town of Warminster, in consequence of the enforcement of Church-rates by distraint, says:—

But while Dissenters have striven to illumine the surrounding darkness, and Episcopalians energetically endeavoured to eclipse their borrowed light, the former, it appears, deemed it advisable to bring the rays of a more brilliant light to shine upon the scene, in the person of J. Carvell Williams, Esq., of London, secretary to the Liberation Society. This gentleman they invited to address a meeting of ratepayers, at the Temperance Hall, Warminster, on Thursday evening last, on "The objections to the system of Church-rates, and the measures which have been proposed for their abolition." The admission was by free tickets, and the hall was well filled. On the proposition of Mr. Stent, which was seconded by Mr. Carson, and carried unanimously, Mr. Farmer was voted to the chair. Mr. Williams's address was clear and eloquent, and was the language of one who well understood his subject. He said that as gratitude was a Christian virtue, he begged to thank two gentlemen who had done good service to the cause in which he was interested, and he did so publicly because he might not have an opportunity of doing it privately—he referred to the churchwardens of the parish of Warminster. He had long wanted to pay the town of Warminster a visit, but there had hitherto been no disposition to receive him. Mr. Stent, one of the parties distrainted upon, proposed a vote of thanks to Mr. Williams, which was enthusiastically carried.

On Saturday afternoon the sale of articles taken under distress for Church-rates came off. A large crowd, mostly of influential persons, was assembled in the market-place, and punctual to the hour announced the auctioneer did not mount his rostrum, because for evident reasons he had not provided one to mount, but, by causing a porter to exhibit the first lot intimated to the assembly that the sale was about to commence, and that consequently he must be somewhere in the vicinity, although unseen to the great majority of his audience. The bidding was not of the most spirited description, and was occasionally interrupted by such playful sarcasms as sometimes suggest themselves to the minds of English populace on the occasion of any unpopular event. It was ironically remarked of a sack of wheat, "that it would make capital wafer for the sacrament," of a table, "that it would be a nice addition to our chancel furniture," of the auctioneer, that "it was desirable he should make himself visible, and speak out louder," while one facetious gentleman had the want of good feeling to suggest that "he should be requested to resign his office in favour of the bishop of the diocese" whose duty he opined it was to preside on occasions like the present involving so much of interest to the Established Church. Altogether the sale passed off in an orderly and decorous manner, and a shilling subscription was immediately entered into to buy back such furniture as was of any value, or at all events to refund the expenses of the Church-rate recusants.

GREAT ANTI-CHURCH-RATE MEETING AT BATH.—Two of the parishes of Bath are at the present agitated by the Church-rate question; proceedings in the Ecclesiastical Court being threatened in Bathwick, and the goods of some of the parishioners of St. Michael's having been distrainted upon last week. These proceedings led to the holding of a public meeting in the Guildhall last Monday evening, when that large and fine room was densely crowded, there being at least 800 persons present. J. W. Templer, Esq., presided, and was surrounded on the platform by a large number of the most active Non-conformists of the city, and there were also present many Churchmen. Mr. Carvell Williams, of the



Liberation Society, attended, and delivered an address, in which he thanked the churchwardens who had afforded the occasion for his visit for the service they had done to the cause of Voluntaryism by their ill-judged proceedings. He urged the necessity for vigorously extending the parochial agitation against Church-rates, now that Parliament had refused to abolish them, and said that an effort for the purpose was especially needed in that diocese, as the number of parishes refusing to make rates was smaller there than in other parts of the kingdom. He was followed by the Rev. B. Armitage, vicar of Peterchurch, Herefordshire, who came forward to say that he was heartily opposed to Church-rates, though his churchwardens were determined to adhere to them. He expressed the belief that where clergymen did their duty there would be no need to raise money in such a way, and that they could fill their churches better without rates than with them—declarations which were enthusiastically applauded by the meeting. The Rev. D. Wascell, Alderman Aroher, Messrs. Davis, Huntley, and others, also spoke, and resolutions condemnatory of Church-rates, and expressing a determination to get rid of them in Bath, were almost unanimously passed.

#### THE IRISH CHURCH QUESTION.

The *Cork Examiner* (an influential organ of the Roman Catholic body in Ireland), in copying some remarks of ours on the 18th ult. on the above subject, answers for itself the pointed questions we then ventured to ask as to the opinions of the Catholic hierarchy on the Irish State-Church. That Establishment "is one of the most audacious wrongs recorded in the history of the world." After expatiating on this text, the *Examiner* says:—

We have often on former occasions called the notice of our readers to the great, intelligent, and active organisation that pervades every part of England and Wales, and a great part of Scotland, under the auspices of the London Society for the Liberation of Religion from State Patronage and Control. The object of the society is to establish everywhere in these kingdoms the principle of Voluntaryism. In their programme the disendowment of the State-Church in Ireland holds a prominent place. The English Voluntaries are, upon this vital question, our friends and sympathisers. They are more than this—they are anxiously desirous to become our active allies. They feel for our wrongs, which are to some extent kindred to their own. They hold out to us the right hand of fellowship. Their requirement is surely a most reasonable one—they only ask us to help ourselves in order that they may help us. We have not the least doubt that if the aggrieved Irish Voluntaries bestirred themselves, hundreds of thousands of signatures for the disendowment of the ecclesiastical incubus that weighs worse than lead upon our island, would pour into Parliament during the ensuing session; showing beyond the power of misrepresentation or mistake that a potential part of the English people fully recognise, and will heartily help us to terminate, the enormous grievance of a Church Establishment utterly alien to the people whom it plunders, and whom many of its ministers revile.

Our contemporary then proceeds to reply to our queries, in terms which are quite satisfactory:—

What is the desire of the Irish people and the Catholic hierarchy? The question asked by the *Nonconformist* may be answered thus:—The Irish people believe the revenues of the Established Church to be at present misapplied, but they do not ask for those revenues for Catholic purposes. Our contemporary inquires, "Do the Catholic prelates crave after the endowments themselves?" He need have no fears or misgivings on this head. Our prelates do not crave after the endowments. Policy, no less than principle, is opposed to any views of the kind. They might just as well crave for a slice of the moon, for every rational being must feel that a Protestant Government would never disendow a Protestant Church to endow a Catholic Church. And the Catholic religion in Ireland has displayed, without any endowment, a glorious vitality which fully satisfies her prelates of the salutary efficacy of Voluntaryism. Our Church has thriven for three centuries on the free offerings of our faithful people, and on the same and no other basis of finance, we trust it may flourish to the end of time.

#### RELIGION AND POLITICS.

(From the *Swansea Herald*.)

The *Leeds Mercury* and many other highly respectable papers and people—including not a few in South Wales, where they might reasonably have been expected to know better,—profess to feel a great aversion to "political Churchmen" and "political Dissenters." They seem to think that nothing more is needed than to say of a man that he is a political Dissenter or a political Churchman, to make his bad character as a controversialist manifest to all men. They seem to imagine that if any opinion, or theory, or principle of action tends to make people who profess to be religious, liable also to the charge of being "political," such opinion, or theory, or principle is thereby, without need of any further argument, reduced to absurdity and proved to be false and pernicious. We cannot account for the prevalence of this strange delusion except upon the principle set forth by Mrs. Browning, that

Say a foolish thing but oft enough,  
It will pass at last for absolutely wise;  
And not with fools exclusively.

but even, sometimes, with such proverbially wise people as editors of newspapers. Why in the name of all that is right and reasonable, should a Churchman not be political? If a man conscientiously believes that it is desirable that the Church should be united to the State; if he truly believes that by virtue of such union is it stronger to advance the glory of God and the good of man—why should he not endeavour to maintain that union by all honest and honourable means? And on the other hand, if a man is sincerely convinced that such union is an evil, if he is satisfied that instead of promoting it impedes the spread of true religion throughout the land, why should he not strive to bring about its

dissolution? "The character of a political Churchman," says the *Leeds Mercury*, "is an unnatural union of the Church and the world; and the character of a political Dissenter is the same thing, only infinitely more inconsistent." To us it seems, rather, that the character of a non-political Churchman—that is to say of a man who imagines that by becoming a member of a religious body he thereby loses the liberty of exercising his political rights, because, forsooth, "it would be a union of the Church and the world" would be far more "unnatural"; and that the character of a non-political Dissenter—that is to say of a man who while conscientiously believed that religion would gain in purity and power by being liberated from State patronage and control, should yet refuse to take the most natural and direct and constitutional means of effecting such a liberation, would be infinitely more inconsistent.

Of course, when we contend that both Churchmen and Dissenters have a perfect right to be "political" if they please, or rather that it is their plain duty to be so, whenever they believe that the cause of truth and righteousness will be promoted thereby, we assume that their political action is honest and honourable. No one will deny that it would be perfectly honourable for a Dissenter to vote for a man who would carry out those principles which he approves—such a man as Mr. Dillwyn, for example. But would it be equally honourable for a Dissenter to withhold his vote from a man who, though belonging to what is generally called the Liberal party, yet refuses to support those measures in the direction of religious equality which (he elector) thinks right and necessary? Some of our contemporaries take the negative side. We maintain the affirmative; but are obliged, reluctantly, to postpone our reasons.

#### CLERICAL ASSUMPTION REBUKED BY A LADY.

Mrs. Vincent, of 9, Mornington-crescent, N.W., who is an earnest supporter of the Refuge and Ragged-school Movement, has lately appealed to the *Morning Star* on behalf of a destitute family. This appeal has not only called forth a generous response, but has greatly offended the "incumbent" of St. James's, Hampstead-road, who, in a letter to the same newspaper, admits the wretched condition of the family referred to, but says that "their case has been known to the clergy and lay agency of the district for a long time past, and much has been done from time to time for their relief." Mr. Hodson adds:—

I could bring forth numbers in a poor district of 14,000 souls quite equal in destitution and quite as deserving the sympathy of a generous public as the one in question. And now that over 30*l.* in money, besides numerous articles of food and raiment, have been contributed, I think that the stream of Christian charity might cease for an individual family, and be directed to the necessities of the many in this poor neighbourhood, who are in quite as much need as the Jerrards.

He is therefore ready to become the almoner of the bounty of a kind and Christian public. Mr. Hodson, it seems, called upon Mrs. Vincent on the evening of the 13th, the day on which her letter appeared in the *Star*, to complain that it had been sent without consulting him. That lady thus refers to what took place on the occasion, and we should hope that her meek and dignified rebuke will call a blush into the cheek of the incumbent of St. James's:—

He said I had done wrong, and that, to say the least of my conduct, it was wanting in the courtesy due to him as the clergyman of the parish, and that he was the proper medium through which assistance should be given to his parishioners. I assured Mr. Hodson that I intended no discourtesy to him; it was impossible, as I did not know him, or had I ever before heard his name; that I utterly ignored his official existence as regarded his right to expect me to be guided by him; that the idea of consulting him or asking his leave to help the Jerrards never once entered my mind. I found that this gentleman was much alarmed as to the opinion the public would form of the activity of the clergy on behalf of the poor, for unfortunately he persists in upholding the fiction that the 14,000 souls of whom he speaks in his letter are people under his peculiar and especial care. The Jerrards deny that "much has been done" for them by the clergy, or that the relief has been "frequent." It is true that since my letter appeared they have been visited, and have been reproached for not having made their case better known before. But these are details into which I have no desire to enter; they do not in any way affect the case. I have not accused the clergy of neglect, neither has any one dared to hint that my history of this family's condition was in any way exaggerated. Mr. Hodson will perhaps be relieved to hear that many of my friends have begged me to use their subscriptions for the good of other sufferers near me (and there are many) if the fund becomes larger than necessary to carry out my plan for establishing the Jerrards.

THE MANCHESTER CONFERENCE.—By inadvertence, we omitted to state last week that we were indebted for the greater part of our report of the Liberation Conference at Manchester to our enterprising contemporary the *Manchester Examiner*, who, at great expense, published a double number in order to make room for it.

THE NEW MEMBER FOR OXFORD.—Our readers will be much gratified to receive the information given us in a letter from the city of Oxford, relative to the opinion of the new member, Mr. Neate, in respect to leading ecclesiastical questions:—"We are quite satisfied with his views and intentions in reference to our questions. He would abolish religious and clerical oaths and tests; facilitate the possession by all classes of all the advantages afforded by the Universities; would abolish Church-rates; open parochial graveyards to the ministry of all denominations; and, generally, support the Liberation party in the House of Commons. With his splendid talents, I am of opinion that you will find him a most valuable coadjutor.—At the last election he could not see his way even to abolish Church-rates!"—*Liberator*.

A WILTSHIRE CHARITY.—In the Vice-Chancellor's Court, on Tuesday, the suit of the Attorney-General v. Bunce was heard. In this case an information had been filed for the purpose of settling a scheme of a charity at Devizes, in Wiltshire, for the denomination of Protestant Dissenters styled Presbyterians. It appeared that there had been a congregation of Presbyterians in the neighbourhood, who had been to a very great extent replaced by Baptists. The object now was to settle a scheme which would provide for a proper application of the funds, and the question was, what religious bodies were to participate in the charity. The Vice-Chancellor directed a scheme to be settled in chambers, observing that it was very satisfactory to see that in this case, unlike most of its kind, there was such good feeling and harmony among the members of the different religious bodies.

THE RECTOR OF CLAYDON AND HIS PARISHIONERS.—The rector of Claydon, the Rev. George Drury, appeared before the Needham Market magistrates, on Wednesday, to answer a charge of having assaulted one of his parishioners, Abraham Watkins, labourer. A cross-summons charged Watkins with having assaulted the Rev. George Drury, and another with having been guilty of riotous and indecent conduct in the church. From the evidence it appeared that on the 7th inst., two young men from Ipswich, attracted by the reports of the clerical doings at Claydon, engaged Watkins to show them the way to the church. They found all the doors closed, but were able to enter by the organ-room door, which was in charge of a little girl. They found in the church four monks engaged in prayer, and Brother Ignatius I.S.B. in a gorgeous golden robe. There was a large number of lighted candles and flowers on the altar. On entering Watkins exclaimed, in a low tone, "What do you mean by that, Blazer?" a cognomen by which Brother Ignatius is vulgarly known at Claydon. The remark of Watkins was however heard, and at the conclusion of the prayer the party were requested to leave. The two visitors did so, but Watkins refused, and a row ensued, in which Mr. Drury struck the intruder on the forehead with a red-hot iron, drawing blood as well as burning him. Watkins then opened a pocket-knife and threatened "to do for" Mr. Drury, but was prevented by Brother Ignatius interposing a bench between the belligerents. The magistrates fined Mr. Drury 5*l.* and costs, recommending him at the same time to restore peace to the parish by resigning his incumbency. The investigation of the charge against Mr. Drury having lasted until six o'clock in the evening, the hearing of the cross-summons was postponed.

THE CHURCH INSTITUTION AT WORK AGAIN.—On Tuesday afternoon, a meeting, convened by circular, addressed to the clergy of the several rural divisions of the deanery of Manchester, was held in the Town Hall, King-street, for the purpose of hearing an address from Mr. G. Howells Davies, the secretary, on the objects and organisation of the Church Institution (London). About forty gentlemen, chiefly clergymen, were present, and Mr. Robert Sowler, Q.C., was called upon to preside. Mr. Davies addressed the meeting at some length on the organisation of the Church Institution. The institution did not deal with politics as such, but there were many questions affecting the condition of the Church which it could not lose sight of. The members for Manchester, he reminded the meeting, voted for the abolition of Church-rates, for the Endowed Schools Bill, and for similar measures, which, at least, were not conceived in a spirit friendly to the Church of England. And, without going into politics—for that the Church Institution steered most carefully clear of—he would say that if a Parliamentary candidate appeared before them, whether he was a Radical, Whig, or Tory, he did think that it was the duty of Churchmen who happened to be electors to see that the man of their choice voted right upon all Church questions. As to what brought the institution originally into existence, there was no difficulty in his telling them—what was no secret—that the Liberation Society, and the work in which they were engaged, had led certain influential gentlemen in London, with the consent of the bishop, to establish their association. He had before him one or two papers of that extraordinary Liberation Society. He always spoke of that body with very great respect. He was entirely opposed to what they did, and he hoped the Church Institution would in time destroy their work. The speaker then read some extracts from speeches delivered by "that excellent man," Mr. Edward Miall, to show that the Liberation Society did not attempt in any way to disguise the nature of their ultimate efforts. The Rev. James Bardsley moved the first resolution:—

That this meeting highly approves of the objects and organisation of the Church Institution.

The rev. gentleman drew a distinction between the number of attenders at places of worship, and the number in actual attendance, contending that while Dissenting places of worship on a particular Sunday might have more attenders than the churches, the latter had the most in attendance in a general way. Adverting to the aims of the Liberation Society, he assured a gentleman in the room that if the confiscation of Church property were ever effected in this country, his lands would not be worth five years' purchase; it would inaugurate an era of revolution.—Mr. Henry Jackson seconded the resolution.—The resolution was carried unanimously, as was also the next, moved by the Rev. P. Marshall, and seconded by Mr. Mellor:—

That the rural deans be requested to make the necessary arrangements for the formation of joint associations of the clergy and laity in the several rural divisions in the deanery of Manchester.

It was also resolved, on the motion of the Rev. T. S.



Mills, of Littleborough, and seconded by Mr. Jackson, that the foregoing resolutions be submitted to the bishop through the chairman of the meeting.

**THE CATHOLIC CHAPLAINCY QUESTION.**—At a meeting of Middlesex magistrates on Friday, Mr. R. Swift (late Sheriff of London) rose to move the following resolutions, of which he had given notice:—

That the number of prisoners professing the Roman Catholic religion in the House of Correction, Coldbath-fields, the House of Correction at Westminster, and the House of Detention, Clerkenwell, respectively, is so great as in the opinion of the Court to require the ministrations of a minister of their own Church.

That the visiting justices be authorised forthwith to appoint a Roman Catholic priest to attend at each of the said prisons on the Roman Catholic prisoners, in virtue of the powers conferred on the court by the Prison Ministers Act, passed in the last Session of Parliament; and that the sum of 250*l.* be awarded to each of the Roman Catholic priests appointed to visit the Roman Catholic prisoners in the House of Correction, Coldbath-fields, and the House of Correction at Westminster respectively, and that the sum of 100*l.* be also awarded to the Roman Catholic priest appointed to visit the House of Detention at Clerkenwell, as a recompense annually for their services; such sums to be deemed a part of the expenses of the prison, and to be paid out of the funds legally applicable to the payment of such expenses.

Mr. Serjeant Bellasis seconded the motion. Mr. R. Armstrong, as a magistrate for more than a quarter of a century, said he knew something of the management of their prisons and asylums, and he was certain that no Roman Catholic prisoner had reason to complain that he had not free access to a priest whenever it was required. It appeared to him that the principle which was sought to be set up was to appoint a stipendiary priest before the prisoners were ready to receive him. At present there was no difficulty, no rivalry, no jealousy, no proselytising. When prisoners of the Roman Catholic persuasion wished to see a priest he was immediately sent for, and the county paid the expenses; and he must say that the way in which those expenses were demanded did not appear to be altogether in keeping with the priestly character. Mr. Turner moved as an amendment—

That the governors of the three county prisons should report as to the number of Roman Catholic prisoners who were under their charge, and that such report should be taken into consideration on the next county day.

Mr. Wyatt seconded the amendment. Mr. Kemshad, to prove that the Roman Catholic prisoners had been well attended to in Coldbath-fields, mentioned that in the last quarter the priest had visited them eighty-seven days out of the ninety days; so that there was no ground of complaint that their spiritual wants had not been fully considered. Lord Enfield, M.P., said he had opposed the bill while it was passing through Parliament on the second and third readings, but had Sir George Grey given the same lucid reasons which he had heard that day, instead of his vote being in the negative, it would have been in the affirmative. He wished to see a good feeling cultivated towards his Roman Catholic fellow-countrymen, and he should never give a vote with greater pleasure than the one he should then give in support of the motion. The amendment was rejected by 31 to 16 votes, and the resolution by 33 to 19. Mr. E. W. Cox gave notice of a motion to renew the question on the next county day.

**THE CRAWLEY COURT-MARTIAL** has been sitting day by day, but took a holiday on Saturday. On Wednesday Mr. Barnett, surgeon, in the course of his evidence, said that the sentry could see into Mrs. Lilley's bedroom. Conversation could be heard by the sentry. The position of the sentry was annoying to Mrs. Lilley, who was seriously ill. Colonel Crawley had never consulted him about Mrs. Lilley's convenience. The cause of Lilley's death was heat and apoplexy. On Thursday the witness admitted that he had never made suggestions to Colonel Crawley respecting the annoyances to Mrs. Lilley; also that if representations had been made, he had no doubt proper precautions would have been taken by the colonel, and likewise that Lilley was in his usual health two days before his death. He admitted also that death from apoplexy often occurred without any special cause excepting the heat. Surgeon Turnbull was examined: He had brought under the notice of Colonel Crawley Lilley's complaint of his rooms being hot, and that he wished to sit in the verandah, and told him that it was simply for him to act in the matter or not. An inquest ought to have been held on Lilley, but Colonel Crawley said it was not necessary. Mr. Turnbull was cross-examined on Friday. He never anticipated that Lilley's imprisonment would have been prolonged, and that was the reason he did not make earlier application on his behalf for exercise. He never heard from any one but Assistant-Surgeon Barnett and Colonel Crawley that Lilley had consumed large quantities of spirits. Had no evidence of the fact himself. During the morning Captain the Hon. C. Bourke was called, and admitted writing a letter, in which he had spoken of Lilley as a sober, worthy, non-commissioned officer. On Monday Dr. Turnbull underwent a further cross-examination by the prisoner with a view of showing that no blame could be thrown upon the colonel in regard to Lilley's death. Other witnesses were called, who gave Lilley an excellent character, and were especially precise in speaking of his great sobriety.

**THE PEABODY GIFT.**—The trustees of the fund of 150,000*l.* which Mr. Peabody, the American merchant, presented some short time since to the inhabitants of the metropolis, have resolved to devote the whole of the amount to improve the dwellings of the poor. Already a pile of model lodging-houses is rising in Bethnal-green, and sites have been secured in different districts on both sides of the Thames for the erection of others.

## Court, Official, and Personal News.

The Queen, accompanied by the Princess Helena and Princess Hohenlohe, paid a visit to Prince Arthur at the Ranger's Lodge, Blackheath, on Thursday.

Her Majesty will remain at Windsor Castle till the 16th of December, and will then proceed to Osborne, where the Queen and the Court will reside for some weeks. The Prince and Princess of Wales will pay a visit to her Majesty at Osborne.—*Court Journal.*

It is stated that the Prince and Princess of Wales will leave Windsor Castle for Frogmore House within the next few days, and reside there till February.

It is said that, by desire of the Queen, Prince Alfred is to be appointed Commander of the Royal Naval Reserve.

The Queen, the Prince and Princess of Wales, the Crown Prince and Princess of Prussia, Princess Helena, Princess Louise, Prince Leopold, and the Princess Hohenlohe, attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Bishop of Oxford preached the sermon.

The Duke of Newcastle is so seriously indisposed as to be unable to attend to his duties at the Colonial Office.

Professor Fawcett was on Friday elected to the chair of political economy in the University of Cambridge.

Respecting the rumoured resignation of Earl Russell, the *Spectator* says:—"The demi-official journals have been instructed to deny, in words very carefully selected, the rumour mentioned by us last week, that Earl Russell intended to quit the Ministry. The Earl remains, after all, Secretary for Foreign Affairs,—the most thankless post at this moment within the whole range of office. It is, we trust, as unnecessary to say that our statement was not without foundation, as to express our pleasure that the old Whig chief will continue to support a Cabinet which, without him and Mr. Gladstone, would have little right to demand the suffrages of liberal men."

It is said that the Crown Prince and Princess of Prussia are about to visit Egypt and the Holy Land.

The Crown Prince of Denmark, who has been studying at Oxford University, has left that city for Denmark, on a visit to his parents.

It has transpired that Sir John Lawrence will proceed to India by the next mail to assume the functions of Governor-General temporarily, in case Lord Elgin should still be alive, and permanently if, as is apprehended, the death of that nobleman shall have occurred.

We (*Daily News*) regret to hear that the Greek Government are still inexorable touching the cession of Corfu with its fortifications intact, and that M. Tricoupi continues to decline to sign the treaty of annexation, except on conditions which the pledge we are understood to have given to the Austrian Government for the demolition of the fortress renders it impossible for us to accede to.

The Hospital for Sick Children, Great Ormond-street, has again been fortunate enough to receive an especial mark of Royal favour in the kind consideration of her Majesty for that most helpless class of her subjects—sick children. A valuable present of a quantity of toys of all descriptions has been received by the managers, sent by command of the Queen; also a similar present from her Royal Highness the Princess Helena and his Royal Highness Prince Alfred.

## Postscript.

Wednesday, December 2, 1863.

AMERICA.

(Per the Bohemian.)

NEW YORK, Nov. 20 (Evening).

General Longstreet's army crossed the Tennessee River on the 14th inst. General Burnside fell back before him, his rearguard skirmishing. Upon the 16th inst. General Burnside formed a line of battle at Campbell's Station. Here a fight ensued lasting from noon till dark, when Burnside checked the Confederate advance, and fell back during the night, reaching Knoxville upon the morning of the 17th inst. Upon the 19th General Longstreet opened fire on a fortification in front of the city. The Federals abandoned this position, falling back to stronger defences. General Longstreet has completely invested the city. Burnside's loss is estimated at 450; that of the Confederates is much larger.

The report of General Forster superseding Burnside is doubted.

It is officially reported that there are no more Confederates in Western Virginia.

Sharp skirmishing has taken place upon the Rapidan, in which the Federals were driven back.

The Federal loss in the late attack upon Franklin's forces, near Opelousas, was 670 men. One regiment was captured entire. Franklin's troops will proceed by way of the Gulf.

The Confederates have refused permission to the Federal Government to send stores for the Federal prisoners in Richmond.

The *Tribune* denies that Mr. Lincoln declared the emancipation proclamation to be the greatest folly of his life, but the *Herald* asserts that Mr. Lincoln has on many occasions expressed this opinion.

The Rev. H. W. Beecher has received a welcome at Brooklyn Academy of Music. He declared that the great intelligent minds and labouring classes in England

favoured the North, all others wished well to the South. He recommended America to observe a friendly policy towards England. He mentioned the Duke of Argyll, Earl Granville, Lord Carlisle, and Messrs. Bright and Cobden as influential friends of the North.

The *Richmond Examiner* urges a forced loan as a remedy for the inflation of the currency.

NEW YORK, Nov. 21 (Morning).

Private despatches from General Burnside at Knoxville to the 19th represent his position as secure, but state that the communication with Cumberland Gap is interrupted. Despatches from Parson Brownlow to the 19th state that there is fighting all around Knoxville.

It is expected that Generals Meade and Grant will immediately assume the offensive.

Advices from Charleston to the 17th state that four monitors have passed up the channel, apparently to ascertain the depth of water. Twenty-five shots were fired into the city, doing no damage.

The United States Marshal has seized all the cotton in New Orleans.

(By Telegraph to Farther Point).

NEW YORK, Nov. 21 (Evening).

The *Evening Post* publishes the following from New Orleans:—"General Banks occupied Brownsville upon the 5th without any opposition. After Banks's arrival the Mexican General Cubero crossed from Brownsville to Matamoras, and endeavoured to raise a revolution in favour of the French, but was defeated by General Cortiana, who now occupies Matamoras with Juarez troops. Cortiana has placed four steamers at the disposal of Banks. A revolution in favour of the French was feared at Matamoras."

## LATEST CONTINENTAL NEWS.

A paragraph in yesterday's *Moniteur* repudiates, on the part of the French Government, any connection whatever with the publication of the pamphlet entitled "Napoleon III. and the Congress," to which several journals have lately been making allusion. The *Nation* has received a first warning for an article which is officially described as insulting and calumniating to the Government of the Emperor. The *Progrès de Lyons* is suspended for two months on account of the summary it has given of the proceedings in the Corps Législatif.

The Danish Government is about to ask the Rigsraad for an extraordinary credit of 15,000,000 rix-dollars. It is proposed to take five millions from the balance in the Treasury, and to raise the remaining ten millions by loan.

The Schleswig-Holstein question was on for debate yesterday in the Prussian Lower Chamber. Herr von Bismark read a declaration on the part of the Government announcing that, however the signature of the London treaty might be regretted by Prussia, its stipulations ought to be faithfully adhered to. But Prussia would require their equal observance by Denmark—all must stand and fall together. The Prussian Government reserves to itself the right to say whether, and at what period, it may consider itself released from the treaty by the non-fulfilment of Denmark's obligations. For the present Prussia and Austria go hand in hand. King Christian is entitled to succeed in Lauenburg, independently of the treaty; but his succession in Holstein depends on the treaty and its fulfilment. Meantime the reasons for Federal execution in Holstein remain in force, and Prussia has, in concert with Austria, proposed to the Diet that this measure should be forthwith carried out.

Yesterday Parliament was formally prorogued to the 13th January.

Sir John Lawrence will depart for India by the mail which leaves on the 10th.

A Cabinet Council was held yesterday at the official residence of the First Lord of the Treasury in Downing-street.

**THE GREEK CHAIR AT OXFORD.**—On Monday the proposal for augmenting the stipend of the Greek Professor (Jowett) from 40*l.* to 400*l.* was brought forward once more by Dr. Stanley, before the Hebdomadal Council of Oxford University, and, the votes being equal, was, according to the custom of the council, dropped.

**THE CRAWLEY COURT-MARTIAL.**—The witnesses called yesterday at the Crawley court-martial were principally the sergeants who posted the sentries who were placed over Sergeant-Major Lilley while under arrest. For the most part their testimony was to the effect that the sentry need not have gone near to Mrs. Lilley's bed, and that there was a screen which hid the prisoner from view.

## MARK-LANE.—THIS DAY.

A small supply of home-grown wheat was received fresh up to this morning's market. Both for red and white qualities, the trade ruled firm, and Monday's advance in the quotations was well supported. The market was but moderately supplied with foreign wheat. The amount of business transacted was by no means extensive; nevertheless, prices ruled very firm. Floating cargoes of wheat and other grain supported Monday's improvement in their value. The supply of barley was somewhat extensive. Good and fine malting parcels were firm in prices; otherwise, the barley trade was in a sluggish state, on former terms.

**BANQUET TO MR. JOHN CROSSLEY.**—A banquet to Mr. John Crossley, who has for many years occupied a prominent place among the public men of Halifax, is announced for the 16th December. Upon this occasion Mr. Crossley will be presented with his portrait.

**GARIBALDI AND VICTOR HUGO.**—In August last Garibaldi wrote to Victor Hugo stating that he wanted "another million of muskets for the Italians," and requesting M. Hugo to assist him in raising the necessary funds. M. Hugo wrote in reply:—"You will find enclosed my subscription. You may safely depend upon the little that I am and the little I can do. I will, as you think it useful, seize the first opportunity to raise my voice. You will need the million of muskets, you will need also, and above all, the million of arms, the million of hearts, and the million of souls. They will come."



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## TO CORRESPONDENTS.

"Anglo-Scotus."—Unavoidably postponed till next week.

"E. D. H."—We have not space for his communication. The subject scarcely needs to be discussed in our columns.

"Cymro" and "E. Mathews."—Next week.

\*.\* In consequence of the pressure upon our space several articles of intelligence are postponed.

# The Nonconformist.

WEDNESDAY, DECEMBER 2, 1863.

## SUMMARY.

TELEGRAPHIC news from India brings the mournful intelligence that Lord Elgin, the Governor-General, had broken down under the responsibilities of his high position, and that his life was despaired of. Like his predecessors, the Earl of Dalhousie and Lord Canning, it is to be feared that his lordship has fallen a victim to a climate which is especially trying to veteran statesmen. The Home Government have promptly and fittingly met this unforeseen emergency. Sir John Lawrence is to be sent out as Lord Elgin's temporary, or, if needs be, permanent successor. The British Cabinet deserve great credit for entirely disregarding, in this instance, precedent and party claims. As Governor-General of India, Sir John Lawrence will be the right man in the right place. Not only has he spent most of his life in the East—having risen step by step from a clerkship in the Company's service to the governorship of the Punjab—but to him, more than any other man, was owing the salvation of our Indian empire during the mutinies. His great administrative abilities, spotless character, and pacific tendencies, will be a boon to our Eastern empire at a time when its vast resources are being developed, when a lofty personal example is much needed among the European population, and when warlike rumours are rife on the northern frontier.

We are glad to observe that the barbarous destruction of Kagosima is not likely to escape public reprobation, even before the meeting of Parliament. It will be seen that a crowded towns-meeting at Kendal has condemned the calamity "inflicted upon a helpless and unoffending population" by Admiral Kuper. On Sunday morning the Rev. T. Binney made it the special topic of an elaborate discourse, the substance of which appears in another column. It was a solemn and eloquent protest against a great crime. Mr. Binney not only characterised the bombardment of this Japanese town in fitting terms, but fully examined and refuted the excuses which have been put forward in this country to palliate the act. We trust that his example will be followed in other quarters, and that it will lead the way to a collective protest against a deed of vandalism and massacre which reflects the deepest disgrace on the national honour. To that end we are sure nothing more is needed than a perusal of Mr. Binney's masterly discourse.

Our Government have got into a new difficulty relative to Confederate cruisers, by reason of official carelessness—if not worse. The Admiralty has lately been selling to private persons several steamers unfit for service. The steam-sloop *Victor* was sold ostensibly for the China trade. She was repaired at Sheerness, but on the discovery that the vessel was being fitted out as a Confederate cruiser, was ordered to be stopped. It was too late. Last week the vessel hastily left Sheerness with mechanics and ship carpenters on board, hoisted the Confederate flag and steamed into Calais

harbour as the *Rappahannock* cruiser. The French Government refuse to interfere with the vessel, which we suppose will in due time, unless prevented by Federal cruisers, sail away, receive her armament at sea, and prey upon Northern commerce. It seems that the *Amphion*, *Phoenix*, and *Cyclops* have been sold under similar circumstances, and are no doubt intended for a similar purpose. Surely, at such a time as this, the Government ought to be able to take precautions against her Majesty's ships of war being converted into Confederate cruisers.

There is yet doubt whether war in northern Europe will be averted. While several of the lesser German Governments have been fanning the national passions by recognising the claims of Prince Frederick to Schleswig and Holstein, Austria and Prussia have announced their intention to carry out the Treaty of 1852, which settled the succession of the Duchies upon Prince Christian, provided that Denmark executes the preliminary conditions accepted by the late King. Unquestionably those engagements were violated in several respects by Frederick VII., and the new King, by signing the constitution incorporating Schleswig with Denmark, has also broken those stipulations. Whether the Danish Government will accept the advice of Earl Russell, and withdraw the obnoxious constitution in the face of popular opposition, time will show. If so, the Schleswig-Holstein question will still remain to disturb diplomacy, and create future trouble; if not, the two great German Powers will decline to acknowledge King Christian's sovereignty over the Duchies, and Federal execution will take place. In the Prussian Parliament yesterday, M. Von Bismark distinctly announced that Austria and Prussia will take immediate steps for the military occupation of Holstein, in case the King of Denmark should refuse to give way.

The lapse of another week has brought little important information from America. While enormous masses of troops continue to gather in and around Chattanooga, and are paralysed by the weather, Burnside, after having been defeated, has been shut up in Knoxville by a Confederate force under Longstreet, and his communications with Cumberland Gap cut off. His hopes of escape seem to depend upon his ability to resist his assailants till Grant is able to send an army to relieve him, or, by threatening the main Confederate force, oblige Longstreet to retreat. Meade has advanced to the Rapidan, and an early engagement between the two Virginian armies is expected. In the far West, the expedition under Banks has landed near the mouth of the Rio Grande, and advanced to Brownsville, which town has been burnt by the Confederates, in spite of the resistance of the population. The object of this movement is to put a stop to the contraband trade in supplies and arms from Matamoros across Texas.

The news from Madagascar is startling and romantic. There appears to be no doubt that Radama II., reported to be assassinated in the recent revolution, is still alive, and that he was advancing upon the capital with an armed force. It is not probable that the dethroned King would succeed in upsetting the present Government, but should his claims be supported by France, civil war, followed by foreign intervention, may ensue. The next mail will, it is to be hoped, clear up all uncertainties on the subject, and relieve the anxieties of the friends of Christian missions.

It is officially announced that steps have been taken by the Peruvian Government for entirely abolishing the new slave trade in the South Seas. So far well. We should be better pleased, however, to hear that all the poor kidnapped natives of the islands of the Pacific, who have survived their cruel treatment, were to be restored to their homes, and the inhuman wretches engaged in the traffic tried for piracy.

## ENGLAND'S REFUSAL TO ATTEND THE CONGRESS.

A DIPLOMATIC correspondence has been published in the *Gazette* comprising all the public official documents which have been exchanged between England and France touching the European Congress proposed by the Emperor Napoleon. We regret to add that it terminates with a decided refusal, on the part of the British Government, to act upon the Emperor's invitation.

We felt ourselves unable, on our first perusal of Napoleon's speech to his Legislative Chambers, to entertain the slightest hope that the magnificent project shadowed forth therein would, in the present circumstances of Europe, become a reality. The conflicting territorial interests of two at least of the Great Powers appeared to us far too important to allow of their being voluntarily submitted by those Powers to the peaceful arbitration of this new Amphictyonic Council.

We deemed it to be in the last degree improbable that Russia, who had rejected the overtures of England, France, and Austria on the question of Poland, would consent to have that question disposed of by a conclave of European diplomatists, or that Austria, whose tenacious hold of Venetia is a perpetual cause of disquietude to Europe, could be prevailed upon to take a step which might ultimately eventuate in restoring that province to Italy. But we also thought that the responsibility of declining an attempt to settle the European system upon a more natural basis would be wisely and justly thrown upon those Powers the rigid maintenance of whose interests prevents the repose of Europe. We did not dream that England would unnecessarily hasten forward to take that responsibility upon herself, and, by leading the way, gratuitously expose the Emperor's policy to humiliation, and give an additional excuse to other Powers who are but too glad to follow her example. If her statesmen were convinced, as they appear to have been, that the withdrawal of the two questions we have mentioned from the consideration of the Congress would have been made by the Powers whom they most closely affect a condition preliminary to their acceptance of Napoleon's invitation, they might surely have allowed the project to be frustrated by the real impediments in the way of its realisation, nor, so far as appears, was there any necessity pressing upon them to anticipate the certain issue by making England the foremost of the Powers in demolishing a design which is recommended by weighty reasons, and in the success of which its Imperial author took the liveliest interest.

The die, however, is cast. The deed is done. Her Majesty's advisers have seen fit to give France and Europe the right hereafter to cast in the teeth of England the reproach that she was the first Power to stand in the way of an honest effort to adjust existing European complications by pacific rather than by warlike means. There may be some whose national pride will be gratified by the thought that Lord Palmerston's administration has not flinched from giving to the world a proof that the Emperor is not the sole and supreme arbiter of the destinies of continental States—that England dares to place herself in his path when his will ceases to coincide with her own—and that, even in his presence, she takes counsel of her own independence rather than of any apprehensions of his alienation. For ourselves, we bitterly regret that the display of this spirit, if justifiable on any occasion, was not reserved for some crisis better fitted to vindicate it. It seems to us much to be deplored that, if England must sustain her high position by bearding France, she should have elected in needless haste to do so when France is striving to prevent a general appeal to arms by a previous appeal to reason, moderation, and timely concession. We are not by any means convinced that the course she has taken in this matter will place her on a higher level of moral dignity, nor are we satisfied that, if war should ensue in the spring, and drag us within its vortex, the people of this country, looking back upon this passage of history, will not see reason to bewail a policy which, however it may be admired for courage, will then be proved to have lacked the wisdom of a far-seeing statesman, and the generous forbearance of a friendly ally.

But will there be war as the result of this decision? That depends, for the present at least, upon Napoleon's view of his own position. The national temper of France will not brook the rule of a baffled Sovereign. Something the Emperor will feel necessary to be done to wipe out the humiliation of having failed in the grandest design of his life. Since the Powers of Europe, with England at their head, will not listen to proposals which, if successful, were to have culminated in a general disarmament, the Emperor's temptation may be to utilise the immense military strength at his disposal. He is not the man to do this madly,—but, on the other hand, he is not the man to sit down patiently under any loss of his prestige. Whether he will renew his secret understanding with Russia is doubtful. But it is not so sure that he will not put himself at the head of the Liberal aspirations of European peoples, and aid in revolutionising the European pact, as settled by the Vienna treaties. He may wait and watch for his opportunity—or perhaps he will set to work to make one. His combinations and movements have almost invariably been such as to take the world by surprise—and, although we feel confident that it is the last desire of his heart to sever himself from a friendly alliance with this country, we are by no means equally confident that the blow which England has prematurely dealt at his most cherished project will not leave behind it an aching pain which will dispose him hereafter to inflict upon our international policy a similar rebuff. At any rate, it is our impression that the Powers who have



anything to lose will not find themselves, or the possessions which they seek to retain, a whit the safer because England has led the way in declining attendance at the proposed Congress.

It is probable enough that no amenity of tone in the despatch which conveyed this decision of the British Cabinet would have made it palatable. But even in regard to its general cast of expression, Earl Russell's last letter somewhat disappoints us. We do not doubt for a moment that the noble lord meant to blend courtesy with firmness, and, indeed, the document itself contains proof of his intention. But, unhappily, the noble lord is not an adept in the language of compliment—his habits are too reserved, his manner too cold. The effect is that his part of the correspondence seems unnecessarily abrupt. It will probably be found to contrast disadvantageously with the despatches of the other declining Powers. It will also add, though such a result could not have been intended, to the irritation of both the Emperor and his subjects. Altogether, we cannot admire this brief but very important passage in the history of the foreign policy of Lord Palmerston's Government. He may, for aught we know, be playing a skilful game—but we cannot help thinking that his last move has put England in the wrong.

#### MESSRS. COBDEN AND BRIGHT AT ROCHDALE.

ALTHOUGH it is somewhat "after the fair" to comment upon speeches, the delivery of which we announced in the Postscript of our last week's impression, we cannot prevail upon ourselves to let those of Messrs. Cobden and Bright pass in silence. In days chiefly characterised by unanimity in stagnation, a manly utterance of independent opinion coming fresh from minds that have not yet lost their individuality, and that have other standards of judgment than those of the political clubs, has a bracing effect upon our inner economy, as grateful as the first clear frost of a damp November has upon the outer. If we were less in accordance with the men whose names we have mentioned than we are not ashamed to acknowledge ourselves, we should yet hold ourselves deeply indebted to them for their searching and original addresses on public affairs, if for no other reason, at least for this, that they force us back upon principles lying somewhat deeper than the prevailing opinions of the hour—that if they do not always carry our convictions, they never fail to supply materials for the exercise of thought—and that they help to lift our minds out of those ruts into which they are apt to slide insensibly as the easiest way of getting along with society. It is something to have conscience occasionally shaken from dozing inaction—and that is seldom done by public men in the present day.

We shall make no attempt to furnish our readers with a *precis* of the Rochdale speeches. We have no doubt that most of our friends have read them with unusual interest. It will suffice to note, by way of refreshing recollection, that Mr. Cobden, after a brief introduction and a protest, passed under review the foreign policy of the country, concluding with a powerful argument in favour of Parliamentary Reform—and that Mr. Bright, taking up the latter question where the first speaker had left it, made it the substantial topic of his speech. The hon. gentlemen displayed their wonted courage in the revival of a topic which most of the well-to-do classes rejoice to believe dead and buried and out of sight—but perhaps we are nearer than we think to the time when it will be quoted in admiration of their fidelity to their convictions, that they piously kept the memory of their early love green and undecaying. They are right. The spell of the hour which has subdued the mind of the country is factitious, and sooner or later will pass away—and although we are far from believing that the wider extension of political power to the working-classes would cure all the evils under which they suffer, we are convinced that it would tell most advantageously upon the character of our legislation, and eventually sweep away as rubbish many of the obsolete maxims to which our ruling classes tenaciously cling long after they have ceased to influence the serious thinking of the age.

The foreign policy of the present Government is in some of its most conspicuous features so obviously in harmony with public opinion as to induce a leniency of judgment in regard to those portions of it which are not so closely associated with our interests. Mr. Cobden, however, was right in challenging the soundness of what passes at least for public opinion in relation to some of the questions uppermost in the present day. The sympathies of our upper and middle classes may be said to form, may be thought to justify, the foreign policy of the country—and, in particular instances, it may be difficult, if not

impossible, to point out where and why they should be other than they are. But it seems to us, as it evidently seems to him, that there must be an enormous mistake somewhere—for, considering our insular position, it cannot be a normal state of feeling which sanctions an expenditure of some thirty millions sterling a year on what is ironically called our "peace establishment," nor can it be necessary that we should be so intimately mixed up with continental politics that no quarrel should occur in any part of Europe with which we do not more or less directly diplomatically meddle. There are, however, other quarters of the globe besides Europe, and we cannot but deplore with Mr. Cobden that "we English, directly we get east of the Cape of Good Hope, lose our morality and our Christianity." We thank him for reminding our commercial classes that the foreign policy of the Government, on which they so complacently pride themselves, touches China and Japan—for, we are not sure that the freebooting expeditions of Cortez and Pizarro, which, temporarily successful as they were, reacted as a blight upon Spain, nor the splendid atrocities of Clive in India, which have so entangled England in the affairs of the East, transcended in immorality what is now being done by Englishmen, and under the sanction of the Palmerston administration, in China and Japan.

Mr. Bright, too, in reference to our domestic policy, had his strong point. No doubt, we can refer to the increase of our trade, to the elasticity of our commerce, to the general employment of our people, and so forth, as evidence of good government. But a kingdom which has within it so heavy a percentage of actual pauperism, and of poverty shading into it, as is the case with us, must have left undone something which it ought to have done in the framing of its laws. None of us can seriously believe that, as he puts it, it can be "the decree of the Most High that more than one half of the population of this country shall live in houses of not more than 5*l.* of yearly value; that their children shall grow up, in comparison with those of the wealthy classes, to a large extent uncared for and untaught; that life with them shall be but one long struggle to live; and that the sunshine which falls across and athwart our path shall only to them be the gilding of the land which they may see afar off, but which they can never hope to attain." We are apt enough to lose sight of what is below us. Our highway may be firm and pleasant beneath our feet, but there are millions beneath us struggling to make their way through swamp and bog. These also have to be cared for, and raised to a higher level of comfort and civilisation—and, although we have no wish to see the duties they owe to themselves and their families taken out of their hands by public law, we hold that many of their miseries are aggravated if not created by class legislation, and that in proportion as political power is extended to them, will their chance become brighter of removing the obstacles which at present impede their progress.

#### THE IRISH EXODUS.

ACCORDING to official returns, 58,000 persons emigrated from the United Kingdom in the quarter ending with last September, being at the rate of nearly a quarter of a million per annum. Of this number no less than 30,000—a full half—were Irish peasants and their families, almost all of whom went to the United States. Paddy's mania for emigration is extraordinary. The greater part of the passengers on board the Atlantic mail-steamers from Galway are Irish cottiers, and almost every boat which weekly leaves that port has secreted on board a number, more or less, who are too poor to pay their passage out, but resolved, at all hazards, to flee the land of their birth. Londonderry, Cork, and Liverpool, says the *Cork Examiner*, "are pouring out a tide of emigration compared with which that from Galway is but a rivulet." "America," it is added, "will soon have the majority of the existing Irish race at its side of the Atlantic, and every year will diminish the attractions of the old home and add to those of the new home of the Irish."

This Exodus, which has been going on with more or less intensity since the famine of 1846, has received a fresh impetus during the last two or three years in consequence of a succession of wet harvests in the western counties of Ireland. But the flow of the emigration current to the United States is determined by special causes—the cheapness of communication, but chiefly the success of those who have gone before. An Irishman with moderately-industrious habits is sure to prosper on the other side of the Atlantic. He obtains high wages and has a good chance of rising in the world. When he begins to get on, he writes over to invite his friends and relatives

to follow him to the land of promise, and generally supplies them with the means of emigrating. Thousands of pounds have been remitted for this purpose. "I know many families," writes "An Irish Country Clergyman," "who as regularly get their American paper as I get the *Times*, and who are better acquainted with the state of things in America, with market prices, rates of wages, &c., than with the same in England." "Westward Ho!" is the motto of the Irish peasant, under the influence of which the poverty of the Emerald Isle is fast being exported, and planted in a soil where it casts its skin, and begins a new life.

The *Times*, which lately sounded a note of alarm at this rapid disappearance of the bone and sinew of Ireland, has now become reconciled to the Exodus. It is a perfectly natural movement springing out of natural causes. It were vain to try and arrest it. Let the Irish peasants go forth. Their departure will hasten those agricultural changes which Ireland requires—the adaptation of the soil to grazing purposes, instead of the growth of precarious crops of grain. And as for the emigrant, transplantation to American soil is an unmixed good. He leaves behind him "habits and traditions which demoralise more than penury itself." Emancipated from priestly tutelage, he is in a fair way of discarding slavish superstitions and thinking for himself. "If those who leave the country are prudent enough to keep out of the civil strife in the land they have adopted, and are content to supply the place of those the war has destroyed, they must better their condition."

This aspect of the question needs to be tenderly dealt with by the champions of British perfection. It would scarcely do to expatiate too warmly on the field for free industry which exists in the United States, for the retort might be made—"Why then support a cause which would fain have degraded free industry over the whole of that continent, and is still striving to preserve a considerable part of it for an aristocracy to live in indolence upon the fruits of other men's labours?" The *Times* takes good care not to inform its readers that the Irish emigrants would be interlopers in the Slave States, or, if they got there, no better off than at home. It would scarcely be worth while to cross the Atlantic to resume their position as "mean whites." Nor would it answer the purpose of the leading journal to hint that the absence of a State-Church in the United States so greatly fosters freedom of opinion that the slavish creed of Romanism has little chance of continued success.

But if the half-starved, degraded, indolent and superstitious Irish peasant becomes in due course, and almost as a matter of course, when transplanted to American soil, a comfortable, independent, industrious, and spiritually-emancipated member of society—can a country which produces this striking improvement be worthy of the unmeasured abuse heaped upon it by the organs of our aristocracy? If there are in America agencies, whatever be their nature, which elevate a race whom we have failed to reform, does it not become us to recognise these good influences, and, especially, take care in expressing our views on the unhappy struggle raging there, to avoid indiscriminate condemnation of a form of government which allows full play to individual energy, and a social condition which permits every man to aspire? The North is after all fighting in order that this freedom of development may become the heritage of a continent; and it hardly becomes Liberals in England to assail unceasingly a form of national life in which all the principles they hold dear are, under ordinary circumstances, and by means of free institutions, in full and continuous operation.

The spirit in which the *Times* comments on this Irish Exodus is but one, and the latest, illustration of national egotism. We cannot admit that we are wrong, or other than perfect, or not always superior to our neighbours. "There is no repelling force in any institutions of the kingdom that throws off these masses of population to the western continent." Of course not. Centuries of oppression, unfair land enactments, absentee proprietors, an alien State-Church, heavy taxation—all these are the visions of disordered brains. Let no one have the temerity to dispute the perfection of Great Britain. If people leave it, is it not in accordance with natural laws? If they remain and sink exhausted in the conflict—is it not purely their own fault? Rule Britannia! They are but splenetic grumblers, if not incendiaries, who venture, like Messrs. Cobden and Bright, to place their fingers upon the blots of British society. Is not England the envy of surrounding nations—the grand exemplar of constitutional government—a model for the whole world? Does not the sun rise every morning, as Mrs. Poyser would say, on purpose to hear us crow? Well, we venture to ask, if it is not time that this diseased national egotism had begun to abate? Is "Rest and be thankful"



to be evermore dinned into our ears, though the metropolis of the world's commerce and wealth contains whole districts struggling unaided against imminent pauperism, though the condition of our peasantry, as Mr. Cobden justly says, "has no parallel in the face of the earth," and though the Irish labourers are by myriads quitting the land of their birth.

#### TEA AND TALK.

WHAT a glorious institution is the English tea-table! What did the poor benighted mortals do in the days when such a rallying point, such a centre of attraction, was not; the good old times—not so very remote after all—when, as a gossiping chronicler tells us, one lady, at the head, let us hope, of a very limited household, after boiling the precious little poked-up leaves, sedulously threw away the infusion and served up the more solid residue to her guests, accompanied by butter and sugar. Poor woman!—had she only known the potent influences that lay, all unsuspected, like the pearl in an oyster-shell; or rather, 'ahall we say, like a drop of that elixir of life, which, if it could have been tasted by mortal lips, would have instantly conferred immortality upon its happy recipient, in that fluid of odorous perfume so contemptuously poured away! "Wasting opportunities," or the phrase so constantly and expressively used by our Scotch cousins, "sinning our mercies," would have very faintly pictured her state of mind.

It is somewhat curious to note the references in history, in poetry, and even in art, which are constantly made to this national love of tea. We do not know how it may be in China, if it were possible to get anything like a fair insight into Chinese domestic life, but the beverage there seems rather to be taken as a cordial after a meal, or offered as an appropriate refreshment for a morning visitor, than to form one special and peculiar necessary of life, as with us,—something which in fact gives its name to a repast, the least ceremonious and the most social of all the repasts which an Englishman contrives to crowd into the brief hours of his working day. From the good, grave poet, who wrote about "the cup which cheers, but not inebriates," and of which, from the sadly mournful tone of his whole life, one is almost tempted to think he could have formed his opinion only from hearsay, and not from personal experience—to another who immortalised drinking "tea by stratagem" as a sure indication of a managing, intriguing item of humanity—and then on to the memorable "cup of tea which, spilt over Mrs. Masham's gown," changed, we are confidently assured, "the destinies of Europe," what ideas does not this subject suggest! It is hardly possible to go into any picture-gallery without having the eye arrested by some quiet little interior, some delineation of humble home-life, where the tea-pot resting on the hob, or the cups and saucers spread for the evening's refreshment, do not testify to the fact that tea occupies a most important place in the economy of an English home. Go into any work-house you like, and we will venture to say that tea is the most eagerly anticipated meal, and no almshouse, however perfect its inner arrangements, would ever be a harbour of refuge to the old decrepid inmates, if any constraint were put upon the free unlimited use of kettle and teapot. We ask our solvent, well-to-do friends to walk home with us and share our mutton, but it's only those with whom we are on very close and intimate terms, whom we invite to make one in our family circle, and to come and take tea with ourselves and the children.

Nay, do we not even make this habit of ours subserve another purpose, and do work for us in altogether another sphere than that of social life? The committee at the head of chapel affairs in a certain village desire to extinguish the debt on their meeting-house, or (after the fashion narrated in the "Chronicles of Carlingford," somewhat sarcastically, it must be confessed, to Dissenting ears—albeit too severely true to afford a loophole for any just criticism) when the ladies of a congregation are anxious to assist in an ovation for their revered instructor, what so suitable for either purpose as a tea-meeting? Long experience has incontestably proved that a cup of good tea will so suffice to soften the obdurate as to tease a much larger contribution from the reluctantly-opened pocket than could have been coaxed from it by less warm appeals. We put out of sight entirely for the nonce all thought of the questionable propriety of such a process for such a result, it is at any rate as good as bazaars, concerts, and other kindred ways of obtaining money from a so-called religious public, for so-called religious purposes. It has at least the advantage of a long line of eminently successful precedents, and "the end justifies

the means" is not a maxim utterly unknown even in the working of the Christian church. "Where do you sleep?" was once asked of a servant-girl who had recently accepted service in a London family, and who was magnifying to her country acquaintances, on her first visit home, the grandeur of her new abode,—"where do you sleep? in the garret?" Do you think I would sleep in a garret?" responded the Hibernian lassie—"I don't know what you call it, but if the house were turned upside down, I'd surely be in the cellar." It may be that the plan we are commenting upon is a wise and good one; but if things were called by their right names in this world of ours—which is never very likely to be the case—we do not fancy that it would be found to appeal to men's highest motives. By what fatality it always happens, too, in spite of the liberty, equality, and fraternity which are assumed to be potent principles in every Christian community, that the rich members have tea on such occasions at one table and the poorer flock together at another and less dignified end of the room, we are at a loss to understand: unless it be that the air of the Valley of Humiliation is considered to be a necessary correction for the exaltation of mind produced by eating and drinking at all in such distinguished presence.

But to return to the quiet of our own firesides—is it truth or is it libel which lurks in the common belief, in the masculine half of the creation, that tea and talk are inseparable in the female mind—talk which may be or may not be of the nature generally described as scandal? We remember the criticism recently bestowed by a leading review on a volume of raw and jejune poetry, and which was, we believe, taken from an American writer,—"A sort o' poetry, and a sort o' not; but a great deal sort o' not, nor a sort o'—." Tea-table talk may be sensible and charitable, or—we leave our readers to apply the quotation. The gentlemen may talk about shares and the money market, may even read leading articles or refer to reviews; but in the main our tea-tables are silent witnesses to many idle words, and past and future broken vows and contemplated marriages, which have either no foundation save in the brains of the speakers, or, if they have, are discussed with a levity and freedom which one of the two most closely concerned would earnestly deprecate, and the other most probably warmly resent—all this and much more goes on night after night, as if we were determined to exemplify in a new meaning the words of Holy Writ, "We are but of yesterday, and know nothing."

What, then, are we always to talk sense?—always to be turning about in what we are pleased to call our minds (be the supposed quantity of that article more or less), for something to say which shall be clever and up to the mark? If some of us were only to speak on such conditions, verily there would be silence in many houses upon earth for much longer than the proverbial half-hour which is to be one of the enjoyments of Heaven. We like nonsense—of a certain sort only, though—and rejoice as much as any world-weary individual can do in the repose and thorough unbending of home. We would not give up our tea, either; but is it absolutely necessary that with an abandonment of care there should also be an abandonment of charity? Is it requisite that a temporary relinquishment of the burden of our own affairs should carry with it an imperative need be that we should instantly meddle, with fingers more curious than kindly, in the affairs of our neighbours? Is it essential to our enjoyment of our own leisure that we should be industriously busy about the reputations of others? or is the sociality and geniality of that evening hour greatly promoted thereby? Though we stipulate for a continuance of tea—we even like it the very reverse of what goes by the name of "husband's"—but talk which may be fittingly placed under one or other of the descriptions given above, we can very willingly and for ever excuse.

#### THE REV. T. BINNEY ON THE BURNING OF KAGOSIMA.

On Sunday morning last the Rev. T. Binney preached a sermon on the above subject, taking for his text the last two verses of the book of Jonah. "Then said the Lord, Thou hast had pity on the ground, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should I not spare (or have pity on) Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" After describing the conduct of the prophet, and the way God took to teach him a great moral lesson, the preacher dwelt upon that lesson as being the Divine regard for the

sanctity of human life. He also drew from the abrupt termination of the narrative an inference to this effect,—that obstructions to usefulness may spring from want of sympathy with this aspect of the Divine character. Had Jonah been in a proper state of mind, the most natural thing in the world would have been for him to have remained in Nineveh to instruct and comfort its penitent population, and to exhort them "with full purpose of heart to cleave unto the Lord." Having given way, however, to the indulgence of such sentiments as had called down the Divine rebuke, and being known to have done so by the people whose destruction he had been anxious to witness, there was no likelihood of their listening to him, or of their taking religious truth from his lips; and hence the silence and darkness which fall upon his history and in which he disappears. He was not thought worthy to build up a church for God, nor was he adapted to succeed in such a work, because he had been, in spirit, "a man of blood." At the close of the discourse, which was listened to with marked attention and interest,—the ultimate object of which, however, we are not aware that the audience conjectured,—the preacher proceeded to explain that he had been induced to deliver it from a fear which he could not but entertain that a great national crime had been committed in Japan—or one which would become that, if the people of England, and especially the religious classes, did not come forward to condemn and repudiate it. Mr. Binney then proceeded with his address to the following effect:—which we put in the first person, though without pretending that we can give the exact words:—"It is not my habit to introduce politics into the pulpit, though politics is a branch of morals, and the Bible is one of the most political of books. There are occasions, however, when it is proper and necessary to make allusions in the church to public affairs and national conduct. The Chancellor of the Exchequer once argued in behalf of an Established Church, from the demands of the national conscience. If that can be referred to for one thing, it may be referred to for another. We think that we have ground for referring to it to-day, and for requiring to know whether our rulers are prepared to justify an act which, so far as it is at present understood, appears to many to outrage and violate their conscientious convictions as to what is just, and humane, and of "good report." We have lords spiritual in the House of Peers, introduced there, we are told, not that the Church may become secular, but that the State may be made religious. It will be some weeks yet before they can have an opportunity of lifting up their voice and uttering their protest before the Ministers of the Crown against what, if true, must shock their piety and compel their reproof. Between this time, therefore, and the meeting of the Legislature, it may be well for the sentiments of the people to be expressed—for inquiry to be made, and explanations demanded,—that thus the purposes of those who may be meditating action may be strengthened and confirmed. Those who "profess and call themselves Christians," are the leaven of society, and, whether meeting in endowed or in free churches, are bound to promote the spread of opinion,—to aid that active fermentation which may diffuse throughout the mass pure thought and correct sentiment. It is not much that we can do here, but the fact of our having spoken may excite others. We shall at least deliver our own souls, and we may indulge the hope that from other quarters more powerful and more influential voices may be heard, till at length those in authority may yield us a reply. In these remarks I intend an allusion to the destruction by our arms of the town of Kagosima, of which, I suppose, you have all read or heard something. So far as I can form an opinion from the published documents, I am seriously apprehensive that there was much about that affair which was utterly indefensible, and, if so, it is due to the nation that the Government should withhold its approval of the act. I am not going to retail to you what other people have been saying about it. I go to head-quarters. I hold in my hand the Government Gazette of October 30, "published by authority." It contains all the papers relating to the matter in question. I read these, and ponder their statements. I don't go by the comments of others; I make my own comments, and, so far as at present advised, I could stand up, I think, before peers or Parliament-men, and ask them to judge whether there is not here the proof and the record of a great wrong? A sort of semi-official deliverance was pronounced the other day by a representative of the Government, explaining that the burning of the town was an "accident"—that it was caused by a high wind that was blowing at the time; that it was not purposed, and was not to be regarded as if it were intentional; or something to that effect. I greatly fear that this theory is an after-thought. Judging by what the actors in the tragedy themselves say, it is not a true thought. They speak of the matter in a way which no men since the world began ever spoke of what they deemed "an accident." But the apology is something. The official attempt to excuse the thing on the ground taken, indicates a consciousness that, in itself, it cannot be defended. It is not my intention, nor would this be the time, to go minutely into every particular. I shall content myself with just saying what may be sufficient to show you that there are at least grounds in these printed documents for a grave doubt whether the national character has not been compromised and its conscience wounded by its official agents and representatives in Japan. The principal facts are



these: On the 14th of September, 1862, a Mr. Richardson was killed by the retainers of a Japanese noble. I am not sure that he did not expose himself unnecessarily to danger; but on that, at present, I give no opinion. As soon as intelligence of the event arrived here, we sent out demanding redress. To understand what was required you must keep in mind that there is a supreme ruler in Japan, whose authority extends over a large territory, within which are distinct provinces where powerful nobles bear rule,—nobles, who, while nominally subject to the central chief, do in many things very much as they like. One of their ancient privileges is, that when travelling, which they do accompanied by a large retinue, no one is to come in their way, on the pain of forcible seizure or death. It was for violating this law, on the ground of a right, supposed to have been ceded to us by treaty, that Mr. Richardson met his fate. In consequence, then, of there being two parties implicated or supposed to be implicated, in the death of our countryman, we sent out two demands. They are thus stated in the official despatch. From the Japanese Government (the supreme ruler), is required:—1. An ample apology. 2. The payment of 100,000*l*. Of the inferior ruler, or prince, in whose province the murder had taken place, it is required:—1. That there should be the trial and execution of the chief perpetrators of the murder; and, 2. The payment of 25,000*l*. The alternative is, in the one case, such measures of reprisal or blockade, or both, as the admiral commanding in the Japanese waters may judge best calculated to attain the end proposed. In the other, the admiral is to go to the port of the prince with a sufficient force, and is then and there to judge whether it will be most expedient to blockade this port, or whether it will be possible or advisable to shell the residence of the prince. Farther, as it is understood that the prince has steam-ships, brought from Europe, of considerable value, it is suggested that these might be seized or detained till redress is obtained. Such were our terms, and such the alternative. I do not go into the question of their justice or expediency, or into the propriety or wisdom of leaving so much in such a case to the discretion of our agents. We have only to do at present with the way in which the directions were carried out. With respect to the first two demands, it is sufficient to say that they were complied with—the apology was tendered and the money paid (100,000*l*). We then went to the capital of the Prince, suddenly appearing before Kagosima with a fleet of seven ships. The people knew nothing of the object of the visit. Even the high officers of State had to learn it by inquiry. The fleet anchored on the 11th of August. On the 12th our demands were made, and twenty-four hours given to comply with them. On the 13th an answer was returned, which was deemed unsatisfactory, though I confess it seems to me to have points in it indicative of good faith, and to raise some questions deserving discussion. Especially might some consideration have been extended to it, as the principal person with whom we had to deal was stated to be at a place some fifty miles off. In consequence, however, of its being deemed unsatisfactory, our civil representative who had charge of the negotiation wrote, on the 14th inst., to the admiral of the fleet, authorising and directing him to have recourse to force—"to enter," that is to say, "upon such measures of coercion, by reprisal or otherwise, as he might deem expedient, and best calculated to awaken the Prince of Satsuma to a sense of the serious nature of the determinations which have brought her Majesty's squadron to this anchorage"—that is, fronting the capital. Immediately on the receipt of this letter, orders were given that at daylight the following morning the three steamers of the Prince should be seized—the object being their detention until such time as the Prince should either comply with our demands or make advances with a view to their settlement. The steamers were seized accordingly, and brought to the anchorage of the fleet during the forenoon of the 15th. From the time that the fleet had entered the harbour the batteries were observed to become filled with men, and the guns to be pointed towards the ships—a thing which the sudden appearance of seven armed vessels anchoring off the town was surely sufficient to account for. We should do the same, I suppose, at Portsmouth or Plymouth in like circumstances. Soon after the seizure of the steamers the batteries opened fire upon the fleet. The admiral appears to have regarded this as a great rudeness—as something quite unaccountable! But was it to be wondered at in men looking down on the forcible capture of the most valuable property belonging to their Prince? They were to be seized, it is true, "avoiding, as much as possible, unnecessary bloodshed," and they were to be detained with a view of operating on the mind of the Prince; but the obvious fact was that they were seized,—the act of hostility was patent and public, and how could the Japanese be expected to comprehend the policy, or see into the secret mind of the admiral, men whom, two days before, he had stigmatised as "barbarians"? "You must remember," was his taunt, "that we are one of the first nations in the world, who, instead of meeting civilised people, as you think yourselves to be, in reality encounter barbarians." Was it surprising that such people should be incapable of understanding that the capture and removal, by force and "coercion," of three steamers, did not mean "active hostility," but was only a form of earnest expostulation! They fired—and they were provoked to it. Englishmen would have fired, had they seen armed vessels seize and carry off three of her Majesty's best steamships; and yet Admiral Kuper wonders at and is

confounded by the resistance of the "barbarians"—a resistance which he regards as the commencement of hostilities! Then followed the most terrible tragedy that can well be imagined. The fleet returned the fire. That all might engage, those that had the Prince's steamers in tow were ordered to burn them,—and they were burnt. Shot and shell were poured upon the batteries and into the town. Vessels were sunk, foundries destroyed, the city was in flames, "six score thousand people," who had no more to do with the quarrel than those "who knew not their right hand from their left," suddenly found themselves in the midst of a conflagration;—old and young, the aged and the sick, little infants, "women labouring of child," prisoners and captives, rich and poor, all were involved in the terrible destruction, and though many might flee for their life and escape, thousands upon thousands must have inevitably perished, and perished by the most horrible of deaths.

But it was an "accident"! We only meant to silence the batteries;—it was impossible, however, to see exactly where the shells went; some were thrown far beyond the forts, and fell on the town; as the wind was high, the fire of course spread rapidly; much property was unfortunately destroyed, and no doubt many lives lost. It was much to be deplored, but it was an accident! Such, it would seem, is the sort of semi-official explanation which we are requested to admit. It appears, however, from the official despatches, that while about half the town was destroyed on the evening of the 15th a large portion was still left, and, on the morning of the 16th (Sunday morning), could be distinctly seen, as the light broke and the weather moderated. Towards the afternoon of that day,—after, perhaps, morning service—the admiral moved his ships and took up another position; but in doing this he availed himself of the opportunity to shell the palace of the Prince, which was in that part of the town which was still standing, and so the rest of the city was soon in flames, and the entire capital became a mass of ruins. But it was an "accident"! What! this second conflagration?—this designed and deliberate destruction of what the hurricane had spared—as if enough had not been done to punish and avenge—was this, too, "an unfortunate occurrence"? But we will let the men speak for themselves. We will quote their own words, and you will see how educated Englishmen can describe an "accidental" occurrence,—and how Christian Englishmen can compassionate the case of "six score thousand" human beings, who are suddenly involved in indescribable sufferings by a terrible calamity.

There are two documents here, detailing to Government the particulars of the transaction—one from Colonel Neale, her Majesty's representative, who conducted the negotiations, and one from Admiral Kuper, who carried into effect his orders to "coerce" when negotiation was supposed to have failed. The way in which they speak is in this wise:—After stating that circumstances seemed to him to render it necessary to call upon the admiral to resort to such preliminary measures of coercion as he might deem most expedient, Colonel Neale says:—"It would be unbecoming in me to indulge in expressions of admiration at the able and gallant manner in which the operations, suddenly rendered necessary, were determined upon and immediately carried out by the ships of her Majesty's squadron, under the immediate command and direction of Vice-Admiral Kuper, upon whom it devolves to bring to the knowledge of her Majesty's Government the spirited incidents and all-sufficient results which attended the combat of Kagosima." "The Prince of Satsuma having ill-advisedly sought to evade the specific demands which her Majesty's Government deemed it advisable to direct me to make upon him, after due consideration of all the circumstances, and after long forbearance [two days, the man himself being fifty miles off] his capital is in ashes, his foundries destroyed, and his steamers burnt. Such were the 'all-sufficient results,' which, in Colonel Neale's estimation, 'attended the combat of Kagosima.' The 'spirited incidents' and brilliant operations he hopes 'will be duly appreciated by her Majesty's Government.' That is not the way in which men of sense speak of an 'accident,' or in which men of humanity usually deplore one. Admiral Kuper improves, as might be expected, on the description of the civilian—officially the Colonel was that. In consequence of the forcible seizure of the steam ships the batteries proceeded to meet force by force—this, according to Admiral Kuper, was the sudden and unexpected 'assumption of hostilities on the part of the Japanese'!—"an act which it became necessary immediately to resent, in honour of the flag and as a punishment of the outrage." How effectually that was done he thus states:—"It was impossible to ascertain precisely the extent of the injury inflicted upon the batteries; but considering the heavy fire which was kept up from the ships, at point-blank range, the effect must have been considerable. Many guns were observed to be dismantled, the batteries were several times cleared, and the explosion of various magazines gave evidence of the destructive effect of our shell. One half of the town was in flames and entirely destroyed, as well as a very extensive arsenal or factory and gun foundry, and five large Loo-Chen junks, the property of the Prince, in addition to the three steamers already described." The next short sentence is printed as a distinct paragraph, as if to bring out the picturesque splendour of the scene. The admiral has an eye for the beautiful, even when his soul is oppressed by the terrible sufferings occasioned by a fatal and untoward "accident."

"A heavy typhoon blew during the night, and the conflagration increased in proportion to the height of the storm, illuminating the entire bay." Beautiful! He goes on:—

"On the following afternoon, the gale having moderated, and as I deemed it necessary to remove the squadron to a safer anchorage, . . . we steamed out and anchored to the southward of the island. This opportunity was taken advantage of to shell the batteries on the Sakurazima side, which had not been previously engaged, and also the palace of the Prince in Kagosima. These operations were attended with complete success: there is every reason to suppose that the palace has been destroyed, as many shells were seen to burst in it, and the fire, which is still raging (twenty-four hours after), affords reasonable ground for believing that the entire town of Kagosima is now a mass of ruins." And that is the way in which an educated and Christian Englishman describes and deplores an unavoidable and lamentable "accident"!

Such is the history of the burning of Kagosima, a hundred and twenty, some say a hundred and eighty thousand people, without a word of warning, or an opportunity of escape, suddenly find shot and shell falling around them; terrific explosions startle and terrify, maim, and destroy; one half of the city is burnt one day, the other half the next. Multitudes perish. It is impossible for many to be removed at all; it is inevitable that, with all their efforts, others cannot escape. Even those, however, who perish in the ruins of the city, may be envied by the survivors, in their houseless and naked and famishing condition. Looking at the facts as officially set forth, we are warranted to ask if this was what Earl Russell intended to be done; and, being done, if this is what is to be thought worthy of the high appreciation of her Majesty's Government.

I am not one who believes in the immorality of all war; it may be at times a terrible necessity. I am not one to advocate our submission to national insults, or that, in cases of violence and wrong, we should not make and enforce our demands for reparation. I should like, however, to know whether the Government thinks that the second day's exploit of Admiral Kuper,—when half of the town, steamers and arsenals, junks, and wharfs, had been already destroyed—whether, what he then deliberately did was, in the circumstances stated, the simple carrying out of what was meant by the words, "he will judge whether it will be possible or advisable to shell the residence of the Prince"? I should like to know whether, if the admiral is considered to have exceeded his instructions, he is to be told so; or if the matter is not to be deemed as deserving reproof. If the Government approves and applauds, and expresses its satisfaction, I should like to know if the ground of that is, because nothing was done but what was just and humane and according to the laws of civilised warfare, and that what appears otherwise was all an "accident"? And, finally, I should like to know—admitting the accident—an accident "to six score thousand persons"—precipitating upon them "in the twinkling of an eye" flaming fire, devastation, and death,—I should like to know if the English nation is to accord such liberties in the use of language to naval and military men that they shall talk of such accidents in official documents—open to all the world—not only without regret, but with evident exultation, with a satisfied sense of satisfaction, and the secret persuasion that they deserve credit, titles, and decorations, the thanks of a grateful country for being the willing and ready agents in bringing about so great a misfortune?

I make no apology for adverting to this subject this morning. I do it as an Englishman concerned for the reputation of his country—as a Christian Englishman who hears of the mitigation of the horrors of war, and is allowed to believe that even in it there can be regard had to the claims of humanity—and, finally, as one interested in the success of missionary efforts, and who desires to promote the preaching of the Gospel in heathen lands. Such occurrences as the one in question may obstruct the progress of Christianity in Japan for a hundred years. Instead of being thought worthy to spread the truth, and being welcomed in doing it, these things expose Englishmen to the cutting rebukes of their own Bible, and to the contempt and aversion of the idolatrous "barbarian." "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" "For the name of God is blasphemed among the Gentiles through you."

THE BOMBARDMENT OF KAGOSIMA.—A crowded meeting was held on the 23rd inst., in the Town Hall of Kendal, by summons of the mayor, to express the feeling of the town on the subject of the bombardment of Kagosima. The following memorial to Lord Palmerston was unanimously adopted:—"That your memorialists have read with much regret the despatch of Admiral Kuper, in which he reports the sudden and entire destruction by his fleet of the large town of Kagosima. That, while your memorialists acknowledge the skill and courage of the army and navy of Britain, they fear that in this instance the honour of Britain has been tarnished by the abuse of her power, and that a fearful calamity has been inflicted upon a helpless and unoffending population. They, therefore, pray that your Cabinet will withhold its adoption of this act of your officers until a closer investigation has shown whether it deserves your approval or your decided reprobation."

It is stated that judgment will be given in the Alexandra case on the 7th December.



## Religious Intelligence.

## CONGREGATIONAL INSTITUTE FOR THEOLOGICAL AND MISSIONARY TRAINING.

On Wednesday evening a crowded and influential meeting was held in the Friar-lane Chapel, Nottingham, to celebrate the inauguration in that town of the new Congregational College or Institute. Mr. Samuel Morley, of London, presided, and a number of eminent ministers and gentlemen from all parts of the country were present. The absence of the Rev. J. G. Rogers, of Ashton-under-Lyne, was stated to have been caused by unavoidable engagements. The proceedings opened with prayer by the Rev. C. Clemance.

The CHAIRMAN explained the object of this institution, which has been already set forth in these columns. It arose, he said, out of the appointment of a new class of invaluable agents, called evangelists, whose duty it was to make cottage visits in certain districts, reading God's word to the inmates, praying with them, and trying to interest them in the cause of religion. But, as this agency had been going forward, it was felt that something beyond ordinary knowledge and education was needed to add to the gifts of these excellent men, and thus to increase their ability in the work they had undertaken. The result had been the establishment of this institution, into which they hoped to receive a certain number of earnest suitable students. They had that day admitted five-and-twenty young gentlemen, whose testimonials were most satisfactory. Their hope was that during the next one or two years such additional training would be given to these young men as would be valuable to them in the work to which they were anxious to consecrate themselves. They would also be engaged in evangelistic work, and thus be brought in contact with the kind of work to which they were anxious to consecrate their lives. He confessed, for his own part, that he regarded the work of that day as an invaluable contribution to the efforts which were being made in the great conflict against evil going on around them; and he also confessed that he had the most sanguine expectations as to its results. Mr. Morley made an appeal for pecuniary help. Without the expenditure of a large sum it would be impossible for them to carry it out to the extent they were anxious, and, indeed, determined it should be carried. (Hear, hear.) Money must, therefore, be had, and he was glad that so handsome a response had been made by many friends at Nottingham. (Cheers.)

The Rev. G. W. CONDER, of Leeds, said that he accepted very readily the invitation to address the meeting that evening. He confessed that when the project was first mentioned to him, he felt obliged to declare his dissent from it, from a belief that it contained an element of evil; for he felt bound to object to whatever he believed would have a tendency to lower the standard of ministerial culture amongst them. They must have culture themselves as long as it was their mission to teach others. The ministry must not only be abreast of, but in advance of the majority of the people if they were efficiently to do their work. But it happened that he was brought into close contact with the institution which was the original of this one, and made the acquaintance of that class of men who were there receiving education, and with the kind of work they were trying to fit themselves to do. His acquaintance with the institution showed him that there was a certain number of earnest young men scattered about in the churches whose hearts were set on Christian work, and who possessed the greatest qualification for Christian work—love of it; men who ought to be at the work. Some of them, however, would never be able to get into that work if there was nothing but their ordinary colleges, where a tolerable standard of proficiency was attained, as a door through which they might enter the Christian ministry. Also that there would be another number of Christian men who would get into public Christian work, though not through any college, just as they were—with very little culture, and with that little knowledge which is a dangerous thing; with a desire, indeed, for more knowledge, but unable to get it. For both these classes of men such an institution as this would be invaluable; and therefore he reversed his former judgment about the movement, and was there to-night with the zeal of a convert to advocate the claims of this institution. Such an institution as this was inevitable in the present state of things in the Christian church, and it was a healthy sign that they were so alive to their duties in this matter. In our county associations they had been finding cases of honest hard-working men labouring with a limited result in a very limited sphere; but that by diffusing their labours more they had accomplished sometimes fivefold the work. In the West Riding of Yorkshire they had been feeling their way, and it was now becoming a recognised principle amongst them that they should where desirable adopt this evangelistic movement. They had not got to ask the permission of bishops or incumbents to adopt evangelism, but they had it all in their own hands. They recognised no parish—the world was their parish for Christian work. It had been thought that some ministers were jealous of lay agency: he would say, "Would that all the Lord's people were prophets!" He thought that there was many a sleek and comfortable Christian sitting in his green or red baize pew, who could pass a sharp criticism on the sermon, to whom, however, the Master would say, "Where is thy talent hid?" If they had the time to speak, and the tongue to pray, why not use these gifts? But unhappily all

the Lord's people are not prophets. Therefore, such an institution was necessary to train men for the work that must be done. He had great confidence that before this institution had passed through its infancy it would have proved its right to live. In conclusion, he addressed a few words to the students.

The Rev. J. R. THOMSON, late of Manchester, said that he had been identified with this movement since its foundation in Manchester, three years ago, and from the very first had taken an active part in its direction and management. He showed that already many worthy and useful pastors, evangelists, and missionaries had gone out from the college in Manchester who were serving in the colonies and throughout this country. Great and good men did not enter the Episcopalian ministry from the great Universities of Oxford and Cambridge alone, but also from St. Aidan's, St. Bees, and kindred institutions. So must it be in our Nonconformist denominations. It is found impossible to secure men of the highest culture for every sphere of public service. We work with the tools we have, and, thank God, he has appointed diversities of gifts as well as of service. There are different kinds of work, and different kinds of men to do the work. It must be remembered that the institute was to extend its benefits to all parts of England. It received students from all parts, and would train them for mission work both among our neglected masses in the metropolis and large towns, and in the country districts. For our institution, this is the day of small things; but we look on to great things. The institution in Nottingham had been established under most auspicious circumstances, and he trusted that the people of Nottingham would support and cherish it, for he was sure it would accomplish a great work for the Christian churches of the town and district. (Cheers.)

A few verses of a hymn having been sung,

The Rev. Dr. FERGUSON, of London, then addressed the students, who had been assembled in the front pews.

The Rev. WILLIAM WILSON having asked the special blessing of God upon this institution,

Dr. MORTON BROWN, of Cheltenham, addressed the assembly. He felt constrained to speak a few moments in reference to the institution which had been inaugurated that day. He had, a few weeks ago, been present at the opening of the Home Mission Institute at Bristol, and now being present at the establishment of another evangelistic institution he felt exceedingly gratified. The speaker then proceeded to compare the effect of these institutions on the spiritual world to the supplying of pure water to a large city, carrying life and health to the mansions of great and the garrets of the poorest alike. He once asked Gavazzi who were the greatest preachers of the Romish Church?—were they the great scholars of the Church? No, he replied: our greatest scholars are in our monasteries. They are in their cells hard at work preparing the materials for those who go out to preach. Preaching thus must be the great study of men who will be preachers. He then referred to the importance of combining practical service with intellectual training. Students should have experience of this work and of human nature before they enter the ministry. Our medical students are not content with the prelections of the professors: they walk the hospitals, they are thus taught the diagnosis of disease. So with the students of this institute—they are to walk the hospitals as well as to hear lectures, they are to engage in actual work, to speak from house to house, to go to those who will not come to the Gospel. They will mark how the Gospel can heal the disease of sin. They will speak on the village-green, and on the door-step in our crowded lanes. He then related his own experiences among the London poor, and said it was his best education for the ministry.

Mr. JAMES SIDEBOTTOM, of Manchester, said that he looked upon this meeting with the deepest satisfaction. He had been very anxious as to the reception the evangelistic movement would have in Nottingham; but he was satisfied that in selecting Nottingham as the site of a college, they had done wisely. He was delighted with the young men who had been admitted, and was glad to find that they opened the institution with a class of young men whom the churches would be pleased to honour and support. (Cheers.) The opening of the college brought with it responsibilities great and important which they must not shirk. It would require great exertion and labour, and he would do all he could to help them in every possible way, and all he asked in return was that they should support to the best of their ability the committee and its operations.

A hymn having been sung, the Rev. J. B. Paton, principal of the college, closed the proceedings with prayer.

THE SPECIAL RELIGIOUS SERVICES.—There was a large attendance at the Sadler's Wells Theatre on Sunday evening. The Rev. Mark Wilks, of the Congregational church, Camden-road, preached from John ix. 27, "Will ye be his disciples?" The sermon, which was an able and forcible exposition of the text, was well adapted to the audience. It was gratifying to observe the orderly and devotional demeanour of so miscellaneous an assemblage. After the service it was announced that a prayer-meeting would be held, and we are glad to observe that a considerable number remained.—*Record*. The afternoon service at St. James's Hall was taken by the Rev. Robert Robinson; that in the evening by the

Rev. John Offord. The Rev. W. Jackson preached at the Britannia Theatre in the evening.

WORKING MEN'S EDUCATIONAL UNION.—From our advertising columns it will be observed that an important and useful series of diagrams has just been issued by this society on the Pentateuch and other Scriptures explained, illustrated, and vindicated by the monuments of Ancient Egypt. The large and costly works of Rosellini, Belzoni, Champollion, and Wilkinson abound in paintings copied from the tombs and temples of Ancient Egypt illustrating the arts, sciences, manufactures, manners and customs and social life of the earliest civilised nation, at a period contemporaneous with and in some instances anterior to the days of Moses and his immediate successors. Here then is a storehouse of illustration of the earlier Scriptures—materials brought to light after thirty centuries of seclusion which may be of incalculable service in relation to the controversy now raised, and which involves the fundamental of revealed religion. The diagrams which the committee have published will not only supply a timely and incidental proof of the truthfulness and early authorship of the Pentateuch, but will throw important light on the meaning and allusion of numerous passages in the Psalms, the Canticles, the Prophets, and other Books of the Old Testament. In truth a very important chapter is furnished by the diagrams, and the interesting little work which accompanies them (by Dr. Angus, principal of Regent's-park College) on the external evidences of the truth of Scripture.

STRATFORD-GROVE CHAPEL.—On Thursday last a meeting of the members of the church and congregation of Stratford-grove Chapel, Stratford, was held for the purpose of presenting to the pastor, the Rev. G. W. Fishbourne, a testimonial of esteem and regard. After tea Joseph Freeman, Esq., the senior deacon, presided and stated that the nature and object of the meeting was to express the esteem in which the pastor was held by his congregation, and their sense of his labours among them during the nine years and upwards the chapel had been erected. It was well known that the purchase of the ground, the erection of the chapel, and subsequently of the spacious school-room, were the results and monuments of his exertions for the welfare of their neighbourhood—besides which his pastoral labours were unremitting and of such a character as to secure him a high position as a Christian minister. He then presented the testimonial, which consisted of a handsome silver inkstand and appurtenances, on which was the following inscription:—"Presented to the Rev. G. W. Fishbourne by the church and congregation of Stratford-grove Chapel, as a mark of their sincere esteem and regard, 1863." The Rev. G. W. Fishbourne eloquently expressed his deep sense of the moral value of the testimonial, and the gratification afforded him by such a mark of esteem and regard. Captain Moody, and Messrs. Caleb Stanger, Scott, Brett, Rookwood, and Beasley, some of the members of the testimonial committee, and Messrs. Ladd, Clodd, and Brooks, subsequently addressed the meeting. After a vote of thanks to the chairman, the meeting closed with the singing of the doxology and the pastor pronouncing the benediction.

COVENTRY.—Mr. Beard, of Cheshunt College, has accepted the call of the church in Vicar-lane.

POYLE.—The Rev. E. J. Evans, B.A., late of Madras, has accepted the pastorate of the church at Poyle, Middlesex.

PORTSMOUTH.—Mr. Henry G. Hastings, of Hackney College, has accepted a cordial and unanimous invitation to become the pastor of the church assembling in Buckland Chapel, Portsmouth, Hants.

STANLEY, LIVERPOOL.—The Rev. G. Lord, of Airedale College, Bradford, has accepted a cordial and unanimous invitation to become the pastor of the Congregational church at Stanley, Liverpool. Mr. Lord will not enter upon his pastoral duties until the completion of his collegiate course next Midsummer.

WYVENHOE, ESSEX.—A tea-meeting was held in the Congregational chapel in this town on Wednesday week to congratulate the Rev. J. R. Smith on the first anniversary of the pastorate. The chair was occupied by James Penny, Esq., who referred to the character of Mr. Smith's ministry and the success which, under God, had attended his ministry. Mr. Goff and Mr. D. Barrell having delivered addresses, Mr. Penny, in the name of eighty contributors, ladies of the congregation, presented Mr. and Mrs. Smith with a silver teapot, sugar-basin, and cream-jug as tokens of their respect and appreciation of their pastor's ministrations. Mr. Smith suitably acknowledged the testimonial, and expressed his hope that the special sermons addressed to young men, young women, seamen, parents, &c., would, under God, prove profitable to souls. Mr. Smith followed in a few brief expressions of thanks. Mr. James Moore congratulated Mr. and Mrs. Smith on the esteem in which they were held, and trusted many years of prosperity were before them. Messrs. Rogers (Colchester), Bush, Wright, Offord, Pittuck, and Baker subsequently addressed the assembly.

MOSS, DENBIGHSHIRE.—The foundation stone of a new English Independent chapel in this town was laid on Monday week by Mrs. Lassell. After devotional services, the Rev. F. B. Brown, of Wrexham, addressed the assembly, explaining the principles of the Independents. Mr. T. Roberts, of Wrexham, the secretary of the building fund, then presented the Rev. Mr. Brown with a bottle, to be placed in the stone, containing a history of the movement up to the day of laying the foundation-stone, a list of the trustees, and some coins. Mr. Cross, of



Wrexham, as chairman of the building committee, then presented Mrs. Lassell with a silver trowel and mallet for the purpose of laying the foundation-stone. The trowel bore the following inscription:—"Presented to Mrs. Lassell, of Gweryllt-hill, near Wrexham, on the occasion of laying the foundation-stone of the new Congregational chapel at Moss, Nov. 16, 1863." Mrs. Lassell proceeded to her task of spreading the mortar, and the stone being lowered, she gave it the usual masonic taps, and said, "I lay this stone in the name of God the Father, Son, and Holy Ghost." The Rev. W. Warlow Harry, of Mold, then offered up the dedicatory prayer. A public tea-meeting was held in the old chapel, and subsequently a public meeting was held at the Wesleyan chapel, Moss, when a large audience was present. Mr. Lassell took the chair, and in the course of the address said that the new building was to hold 200 people, and its cost would be about £200, and of this sum only £30 had yet been subscribed. The Rev. F. B. Brown and the Rev. W. W. Harry having spoken, Mr. W. H. Darby referred to what had been done in the neighbourhood during the last few years. He could remember a great many of those chapels being built, about thirteen he thought; ten of which were built owing to the increase of population, and most of these chapels were well filled. In Wrexham and neighbourhood there were thirty-six Nonconformist places of worship, and twenty-one of the thirty-six had been built since the year 1849. Mr. Randles, Rev H. Pickersgill, Mr. Thomas Roberts, and other gentlemen, also spoke.

**THE NORTHERN BAPTIST ASSOCIATION.**—A conference of the ministers in this association was held on Tuesday, Nov. 24th, in the lecture-room of Bewick-street Chapel, Newcastle-on-Tyne. The brethren present were the Revs. W. Leng, of Stockton; J. D. Carrick, of North Shields; T. Oliver, of Sunderland; W. Walters, of Newcastle; G. Whitehead, of Shotley Bridge; R. Menzies, of Broomley; P. W. Grant, of Darlington; W. Bontems, of Middlesboro'; B. W. Carr, of Newcastle; W. Hanson, of South Shields; W. M'Phail, of Hartlepool; T. H. Pattison, of Middleton; J. Charter, of West Hartlepool; J. H. Lummis, of Hamsterley; S. Briggs, of Bedlington; and S. Howells, of Middlesboro'. The Rev. W. Leng, as the senior minister in the association, was elected chairman. Mr. M'Phail read a portion of Scripture; and Mr. Pattison engaged in prayer. At the request of the chairman, Mr. Walters introduced the business of the meeting. Mr. Bontems then read an excellent paper on "Chapel-building." A long and interesting discussion followed; after which it was unanimously resolved—"That an iron chapel be purchased by the Northern Baptist Association, to be erected in the town of Middlesboro'; to remain there as long as necessary; then to be removed to another locality. The cost of the chapel to be £500." Among the other resolutions adopted by the meeting were the following:—"That this meeting deems it desirable that the churches of the Northern Baptist Association be represented on the committee of the Baptist Foreign Missionary Society." "That the association be recommended to hold, in addition to its annual meeting, an autumnal meeting for conference and business." "That there be in future an annual collections for the home mission made by all the churches in the association on the Sunday after Whitsunday, being the Sunday following the annual meeting of the association, and that on that day there be a general exchange of pulpits." Several other matters were discussed during the day, and resolutions adopted with reference to them. A general desire was expressed for closer union and greater co-operation. The meeting, which lasted with intervals for refreshment from eleven o'clock in the morning till eight at night, was one of continued interest and the greatest harmony.

## Foreign and Colonial.

### THE CIVIL WAR IN AMERICA.

Advices have been received by the Adriatic and China to Nov. 20.

#### VIRGINIA.

General Lee's army is reported to be in position between the Rapidan and Orange Court House. General Meade's cavalry had advanced to the Rapidan. It was reported that Meade would shortly attempt the passage of the Rapidan, all the fords of which Lee has strongly fortified. Meade had paid a flying visit to Washington, the result of which is said to have been that he received orders to cross the Rapidan. A collision of the two armies was expected in a few days.

The *Richmond Enquirer* comments unfavourably upon the late captures by Meade on the Rappahannock and the Confederate defeat in Western Virginia, and says:—"The Federals are threatening the railroad at Weldon. They are also reported in force at Newport News." Thus the Federals are threatening active operations all round Richmond before winter has blockaded the road.

#### TENNESSEE.

A telegram of the 20th says:—"After four days' heavy skirmishing, Longstreet has driven Burnside's army into Knoxville, and completely invested the city. Longstreet yesterday captured a position in front of the city, the Federals falling back to their defences. It is believed that Burnside will vigorously defend the city, which is strongly fortified."

Burnside was, however, reported to be ill, and it is still stated that he will be succeeded by General Foster.

A Federal forage-train of twenty-one wagons was

captured by the Confederates near Cumberland Gap, Tennessee, on the 12th, but recaptured ten minutes afterwards by a portion of the Federal forces stationed at the Gap. It would, hence, appear that there are Confederates between Knoxville and the Gap.

Southern despatches to the 13th report continued firing between the Federal and Confederate batteries around Chattanooga. The Federals have made a movement from the right to the left of Bragg's position, with the view of making a diversion in order to attack Look-out Mountain, or to send troops to Burnside. Telegrams from Chattanooga of the 16th report that one of the Confederate batteries on Look-out Mountain had opened a vigorous fire alternately upon General Hooker's camp, Moccasin Point, and the Federal camps at Chattanooga, but without effect. No casualties were reported.

General Sherman, with his whole army, joined General Grant's right wing at Chattanooga on the 16th. Bragg has also been heavily reinforced. It is said the road from Chocomauga for a distance of eight miles in a southwardly direction was lined with Confederate camps. It is believed that a great battle between the forces of Generals Bragg and Grant for the possession of Chattanooga and Eastern Tennessee must before long be fought.

#### CHARLESTON.

Federal correspondence to the 14th and Confederate accounts to the 15th from Charleston report that the bombardment of Sumter still continued. According to the latter, the Federal fire had ceased to be of any injury to the forts. From Thursday morning to Saturday at sunset, 1,523 Federal mortar-shells and rifle-shots had been fired. The Confederate batteries on James and Sullivan's Island kept up a slow response to Gregg and the Federal mortars. Letters from Hilton Head assert that General Gilmore had received a large number of boats, capable of carrying upwards of 100 men each, by the aid of which he intends soon to make an attempt to take the ruins of Sumter by assault. The *Richmond Enquirer* of the 11th states that since the commencement of the attack on Sumter, which began on the 17th of August, the casualties have amounted to only twenty-seven men killed and sixty-nine wounded.

#### TEXAS.

General Banks's expedition landed on the 2nd inst. at Brazos de Santiago, on the Texan coast, nine miles from the mouth of the Rio Grande.

Advices from Brazos to the 4th inst. state that Banks was marching on Brownsville, which had been burned by the Confederates. The burning of Brownsville is said to have been objected to by some of the citizens, in consequence of which a desperate fight in the streets ensued between them and the Confederate soldiers and ultra-secessionists who were engaged in firing the buildings. A regiment of General Banks's troops was despatched to the scene of conflict to assist the citizens.

The *New York Herald* asserts that the principal object of General Banks's expedition is to break the contraband trade between Mexico and the South.

#### MISCELLANEOUS.

The *Illustrated News* states that Dr. Charles Mackay is about to return to New York as correspondent for the *Times*.

The latest American mails bring news of the safe arrival of the Rev. H. Ward Beecher at New York.

A great many regiments in the army of the Potomac whose terms of service have nearly expired are re-enlisting for three years. The men say that having been in at the birth of the rebellion they will stay in service until they witness its death.—*New York Herald*.

Mr. Hovey, a Boston merchant, has left his entire fortune, with the exception of 9,000 dollars legacies, to five Radical abolitionists, friends, for the purpose of furthering the abolition of slavery.

General Butler had left for North Carolina, after enlisting and organising negroes. In his department (Virginia) it is reported that all Confederate prisoners will be placed under his jurisdiction.

The authorities at Richmond have consented to allow the Federal Government to furnish clothing and extra supplies for the Federal prisoners at Richmond. On the 18th a steamboat load of articles most needed was forwarded to City Point, on the James River, where it was taken in charge by the Confederate commissioner for the exchange of prisoners.

The *Montreal Advertiser* announces that thirty-six Confederate officers arrived some time ago at Halifax from Wilmington on the steamer Robert Lee, and proceeded to Canada, provided with funds for carrying out a plan to release the Confederate prisoners on Johnson Island, Lake Erie. The plans were discovered and frustrated. The authorities have taken such precautions as will prevent the success of this attempt.

Mr. Wendell Phillips had made a speech asserting that President Lincoln had informed him that the greatest folly of his life was the issuing of the emancipation proclamation.

#### FRANCE.

The Paris journals comment in a hostile spirit on the rejection of a Congress by England. The *Constitutionnel* concludes an article by saying, "If troubles and conflagrations ensue in Europe, which is but too likely, will not the responsibility fall entirely upon those who repudiate an overture of peace and conciliation?" M. Emile de Girardin devotes to England an article of four columns in the *Presse*. M. Girardin has, as we are reminded, an old grudge, and objections of twenty-five year standing to an

English alliance. The object of his present essay, preparatory to his visit to Compiègne as one of the "series" who are to share the festivities of that Imperial residence, is to demonstrate the worthlessness of the Anglo-French alliance, and that the only alliance worth speaking of, the only natural alliance, is one between France and Russia. The list of offences perpetrated by England against France is long and formidable. M. E. de Girardin says, that the meaning of the Congress is—"Paris raised to the rank of the capital of Europe, and the Emperor of the French proclaimed the Emperor of the peoples."

The semi-official papers in Paris show a leaning towards the side of Germany in this dispute, probably by way of set-off to England's refusal to join the Congress. The *Constitutionnel* says:—

No doubt old sympathies attach France to Denmark, and to an alliance with that country, but Germany has also a right to our sympathies and respect. The will of a people, and the rights of nationalities, must likewise weigh in the balance of our resolutions. In view of so delicate a problem, the non-existence of a cordial understanding is to be regretted. If an understanding of the seven Powers does not suffice to ensure a solution of the Danish difficulty, it would be logical to address all Europe.

The Emperor of the French arrived in Paris on Monday, and presided at a Council of Ministers, convened, it is supposed, in reference to the projected Congress. The Emperor afterwards received the Papal Nuncio and the Russian and Spanish Ambassadors, who handed him the replies of their Sovereigns to his Congress invitation. His Majesty returned to Compiègne in the evening. The debates in the Corps Législatif on the validity of certain contested elections are still going on. On Monday M. Thiers endeavoured to open up the whole question of Government candidatures, but it was thought better to postpone that subject until the general debate on the address.

#### POLAND.

200 public functionaries are said to have been arrested in Warsaw, and condemned to deportation to Siberia. The women arrested in Warsaw have been transported to Pleskow, in Russia. Six hundred persons, including ladies, and Luszczyński, the director of the Department of the Interior under the Grand Duke Constantine's administration, have been transported to Siberia. The number of transported prisoners last week amounted to 1,000. The Russians openly acknowledge their intention of depopulating the country by transportation.

The insurrection is said to be increasing in Samogitia, and in the Lublin and Sandomir Governments, in the kingdom of Poland. It is especially reported to have been reinforced by the peasants. 3,000 insurgents under Dubois and Nowicki are said to occupy the Government of Plock. Upon the 25th Bossak assaulted the town of Opatow, in the Government of Radom, and drove out the Russians. Small detachments of insurgents were appearing throughout the country, well armed, and completely equipped in winter uniforms. The insurgent leaders Kruk, Cwick, and Rudski have united their bands.

#### THE SCHLESWIG-HOLSTEIN QUESTION.

The Germanic Diet has taken the first step towards declaring King Christian to be a usurper in the German Duchies. In Saturday's sitting, the President proposed that the title of Baron Dirkinok, the Danish representative to sit in the Diet, be referred to a committee. The Baron of course protested, but the motion was carried with only three dissentient voices. At the same time the Diet passed a resolution suspending the exercise of a vote for Holstein, thus excluding Baron Dirkinok from the deliberations.

On the same day Prussia and Austria made a declaration to the Federal Diet to the effect that the position of both the Governments is fixed by the treaty of London, which they signed with the other great Powers in 1852. Both the Governments are ready to execute this treaty, provided that Denmark executes the preliminary conditions which she accepted. The succession of Lauenburg belongs to King Christian, even if the treaty of London were not valid. The admission of the representative of Denmark for Lauenburg cannot, therefore, be contested. As regards Holstein, he can only be considered its rightful representative when Denmark shall have fulfilled her engagements of 1851-52.

A despatch from Frankfurt says that a despatch had been received from Earl Russell. The despatch states that the support given to the hereditary claims of the Prince of Augustenburg to the Duchy of Holstein by several German Governments at the Diet has attracted the notice of the English Government. Earl Russell therefore hastens to inform Sir Alexander Malet of the views entertained upon the question by her Britannic Majesty. She would faithfully observe all the stipulations of the treaty of May 8, 1852, according to which King Christian IX. of Denmark possessed hereditary rights to all the territories at that time united under the Danish crown. The English Government expected that all the Powers who signed the above-named treaty, or subsequently acceded to it, would share this opinion.

It is said that the Federal Diet has determined to propose the immediate adoption of Federal execution in Holstein.

The Municipal Council of Vienna has voted an address to the Emperor of Austria, expressing, in the name of the capital, wishes for the maintenance and realisation of the rights of Holstein, and requesting that the Austrian Government should use its



influence to cause the most energetic interference of the German Confederation in favour of Holstein.

A Paris paper says that Earl Russell offered King Christian the mediation of England, but that the latter replied that the only way in which that mediation could be made successful would be to join in the deliberations of the Congress.

The majority of the municipal councils of Schleswig have sent deputations to congratulate King Christian upon his accession to the throne. Most of the Schleswig officials have taken the oath of allegiance to the King.

#### PRUSSIA.

In our last number we gave a resolution, to which a large portion of the Opposition have given their adhesion, in favour of the recognition of the right of Prince Frederick to the Duchies. The question has not yet come on in the Chamber of Deputies, but Herr Waldeck is to move, in the name of thirty-six other members, the following amendment to the proposition of Herr Virchow:—"The House limits itself to declaring that it is not the interest of Prussia or Germany that Christian IX. should be recognised by Prussia as Duke of Schleswig and Holstein."

#### ITALY.

The treaty of commerce and navigation between France and Italy passed the Turin Chamber of Deputies on Saturday. Several amendments were proposed by the Opposition, but were all rejected by large majorities, and the treaty was adopted without alteration.

King Victor Emmanuel will, it is said, shortly proceed to Paris in order to be present at the baptism of his grandchild, the son of Prince Napoleon.

The Pope has addressed a letter replying to the Emperor Napoleon's invitation, accepting the Congress. His Holiness at the same time expressed his conviction that the Congress will be regulated by justice, and will respect his rights to the Pontifical provinces occupied by Piedmont.

#### MEXICO.

Advices from Vera Cruz to the 1st inst. state that the army under the command of General Bazaine had left Mexico city for a campaign against Juarez.

#### SAN DOMINGO.

The latest intelligence from San Domingo states that the Dominicans had been repulsed at Puerto Plata with a loss of 300 killed, and that large reinforcements from Havannah and Porto Rico had arrived at San Domingo. The Spanish forces were, however, in a very critical position. The inhabitants were enraged to the highest degree against the traitorous ex-President Santana. A large quantity of foreign property, including a heavy stock of tobacco, was destroyed previous to and during the burning of the town of St. Jago.

General Sibila was to leave in a war steamer for Port-au-Prince, charged with an important mission to the Government of Hayti.

#### MADAGASCAR.

RADAMA SAID TO BE STILL ALIVE.

Advices received at Mauritius from Madagascar mention a rumour that King Radama was still living. He was left for dead by the assassins, but is said to have been found by his partisans and concealed.

The *Missionary Magazine*, we observe, mentions a report that Radama was making his way to the coast to seek refuge on board a British man-of-war at Tamatave; but other and later statements were circulated to the effect that he was at the head of an armed force marching on the capital. This report is published in the *South African Advertiser and Mail* of September 30th, in the following terms:—

We learn from private sources, to which we are disposed to give credence, that King Radama is still living in some secret place. What measure of truth there may be in the different details, we must wait for the arrival of the next Mauritius mail to determine; but it may be assumed, though the whole is at present involved in mystery, that Radama II. was actually alive at the latter end of September. Should he have found a refuge under the flag of Great Britain, we may hope that his dethronement and suffering (severe as the discipline has been) may work for his improvement, and the future welfare of his country. If, on the other hand, he should have advanced on the capital with armed followers, for the tidings of his defeat or success we must wait until the arrival of the next intelligence.

*La France* asserts that King Radama has taken refuge in the north of Madagascar, and has written to the Emperor Napoleon requesting his Majesty's support to enable him to re-enter his capital.

#### INDIA.

SERIOUS ILLNESS OF LORD ELGIN.

The following telegram, dated November 13, has been received from Calcutta *via* Bombay:—"Lord Elgin has become so dangerously ill that he has thought it necessary to communicate with Sir William Denison, and a steamer is in readiness to proceed to Madras if necessary. The last accounts of Lord Elgin were up to 4 p.m. of November 14; he was daily becoming weaker."

Another telegram from Bombay of the 14th says:—"Lord Elgin is dangerously ill, and Sir William Denison has in consequence been appointed to act as Viceroy. Much fighting has taken place on the frontier, with considerable loss to the British troops." Lord Elgin's disease is said to be dropsy in the heart.

The Commander-in-Chief, Sir Hugh Rose, had reached Lahore.

#### FOREIGN MISCELLANY.

A rumour is current at Constantinople to the effect that Abd-el-Kader has died at Mecca.

A YOUNG SON OF QUEEN POMARE, and several Tahitians, her relatives, who have come to France for their education, are now at Nîmes. They are to pass the winter at the educational establishment of Lavacan, near Auch, under the direction of the Frères de Picrémel, to whose care they have been confided.

EARTHQUAKE IN JAMAICA.—The island of Jamaica has been visited by another earthquake, more severe than either of those which have been reported during the year. On Sunday evening, November 8, at 8.5 p.m., the first shock was felt, lasting about forty seconds, rapidly succeeded by a loud rumbling and a shock that sent numbers into the open air for safety. Bottles, candlesticks, &c., were shaken from their stands, and great alarm was visible on all sides.

#### THE PROPOSED CONGRESS.

##### OFFICIAL CORRESPONDENCE.

The entire correspondence between the French and British Governments relative to the proposed European Congress is published in Friday's *Gazette*.

The series of communications opens with a personal letter of the Emperor, dated November 4, and addressed directly to the Queen, whom he addresses as "Madame my Sister." It proposes the Congress, and is virtually the same as the copy which we published some time ago. His Majesty subscribes himself "Madame my Sister, your Majesty's good brother, Napoleon." No correspondent personal reply appears to have been returned by her Majesty, or, if such a letter was written, it must have been one of mere courtesy, to which no place could be assigned among State documents.

The formal and official acknowledgment of the Imperial proposal was returned on the 11th ult. by the Secretary of State for Foreign Affairs, and it was succeeded on the following day by another despatch, in which the reasonings of that proposal were examined, and their applicability discussed, while further explanations as to the manner of realising the ends of the Congress were invited. The doubts of the Queen's Government respecting the fitness of a Congress as a means of attaining the objects set forth in the Emperor's letter were at the outset frankly stated. It was announced that in the view of the British Government the main provisions of the Treaty of Vienna "are in full force; that the greater number of those provisions have not been in any way disturbed; and that on those foundations rests the balance of power in Europe." As to those changes which have been made in Europe in disregard of the Treaty of Vienna, and for which the sanction of the Great Powers has not been obtained, was it proposed by France to claim that recognition? Again, other portions of the Treaty of Vienna are menaced, and upon these the most important questions arise. The French Government was asked to state the nature of the proposals to be made on this subject by the Emperor, in what direction they would tend, and whether, if agreed to by a majority of the Powers, they were to be enforced by arms. The practice of the Holy Alliance at the Congress of Vienna was recalled to mind, and the French Government was asked whether that example was to be followed at the present Congress in case of disagreement. "Upon all these points," Earl Russell wrote, "her Majesty's Government must obtain satisfactory explanations before they can come to any decision upon the proposal made by the Emperor." At the same time it was observed, that whatever doubts the Queen's Government entertained referred only to the best means of attaining objects equally desired by both Governments.

The reply of M. Drouyn de Lhuys is dated Nov. 23. He admits, with Lord Russell, that it is not absolutely necessary to give to the changes already made in the Treaty of 1815 a more general and more solemn sanction. "But we consider it would be an advantage to clear away the ruins, and re-unite in a single body all the living members."

As regards the modifications to which the Powers have not given a unanimous assent, they constitute so many causes of dispute which at any moment may divide Europe into two camps. Instead of leaving the decision of these to violence and chance, would it not be better to pursue their equitable solution to a common agreement, and sanction these changes by revising them?

As to outstanding European questions, which it was proposed to submit for the consideration of the Congress, the Emperor had no right to assume the part of an arbiter and to fix beforehand for the other Courts the programme of the Congress which he proposed. The Emperor desired to enter upon the deliberation "free of every engagement"; but M. Drouyn de Lhuys indicates the principal questions which pressed for solution—

A deplorable struggle is bathing Poland in blood, is agitating the neighbouring States, and threatening the world with the most serious disturbance. Three Powers, with a view of putting a stop to it, invoke in vain the Treaties of Vienna, which supply the two sides with contradictory arguments. Is this struggle to last for ever?

Pretensions, opposed to one another, are exciting a quarrel between Denmark and Germany. The preservation of peace in the North is at the mercy of an accident. The Cabinets have already, by their negotiations, become parties to the dispute. Are they now become indifferent to it?

Shall anarchy continue to prevail on the Lower Danube, and shall it be able at any moment to open

anew a bloody area for the dispute of the Eastern question?

Shall Austria and Italy remain in presence of each other in a hostile attitude, ever ready to break the truce which prevents their animosities exploding?

Shall the occupation of Rome by the French troops be prolonged for an indefinite period?

Lastly, must we renounce, without fresh attempts at conciliation, the hope of lightening the burthen imposed on the nations by the disproportionate armaments occasioned by mutual distrust?

Earl Russell could not expect France to specify at that time the mode of solution applicable to each of these problems, nor the kind of sanction which might be given by the decision of the Congress. To the Powers there represented would pertain the right of pronouncing upon these various points.

At one of the last meetings of the Congress of Paris, the Earl of Clarendon, invoking a stipulation of the treaty of peace which had just been signed, and which recommended recourse to the mediation of a friendly State before resorting to force, in the event of dissension arising between the Porte and others of the signatory Powers, expressed the opinion "that this happy innovation might receive a more general application, and thus become a barrier against conflicts which frequently only break forth because it is not always possible to enter into explanation, and to come to an understanding." The plenipotentiaries of all the Courts concurred unanimously in the intention of their colleague, and did not hesitate to express in the name of their Governments the wish that States between which any serious misunderstanding may arise should have recourse to friendly mediation before appealing to arms.

Earl Russell's reply, dated the 25th ult., recapitulates the respective views of the two governments, and says that there is a further question which lay at the bottom of this whole matter, and that was the following:—"Is a general congress of European States likely to furnish a peaceful solution of the various matters in dispute?" His lordship proceeds to remark that previous settlements in Europe had taken place after exhausting wars when the Powers had the means of carrying their decisions and arrangements into effect. "But at the present moment, after a continuance of long peace, no Power is willing to give up any territory to which it has a title by treaty or a claim by possession." For example, with respect to Poland, the three Powers had only obtained promises.

Is it probable that a Congress would be able to secure better terms for Poland unless by a combined employment of force? Considerable progress has been made by the military preponderance and by the unsparing severity of Russia in subduing the insurgents. Is it likely that Russia will grant in the pride of her strength what she refused in the early days of discouragement? Would she create an independent Poland at the mere request of a Congress?

But if she would not, the prospect becomes one of humiliation for Europe, or of war against Russia; and those Powers who are not ready to incur the cost and hazard of war may well desire to avoid the other alternative.

It may be truly said, moreover, that the present period is one of transition. If the insurrection shall be subdued, it will then be seen whether the promises of the Emperor of Russia are to be fulfilled. If the insurrection shall not be subdued, or if, in order to subdue it, the Polish population is treated with fresh, and, if that be possible, with aggravated rigour, other questions will arise which may require further consideration, but which would hardly receive a solution from a large assembly of representatives of all the Powers of Europe.

Indeed, it is to be apprehended that questions, arising from day to day, coloured by the varying events of the hour, would give occasion rather for useless debate than for practical and useful deliberation in a congress of twenty or thirty representatives, not acknowledging any supreme authority, and not guided by any fixed rules of proceeding.

Then take the Italian question. Would the Pope accept the *status quo*, and the King of Italy a settlement which excluded him from Venetia and Rome? Was Austria to be asked to renounce the possession of Venetia? "Her Majesty's Government have good grounds to believe that no Austrian representative would attend a Congress where such a proposition was to be discussed." But could a European Congress sit without discussing the Venetian question? Hence there was "the alternative of nullity or war." The same difficulties would apply in the cases of Germany and Denmark and the Danubian Principalities. Probably, so far as opinion was concerned, the views of the British Government would not upon most of these questions materially differ from those of the Emperor of the French. Earl Russell says in conclusion:—

But if the mere expression of opinions and wishes would accomplish no positive results, it appears certain that the deliberations of a Congress would consist of demands and pretensions put forward by some and resisted by others; and there being no supreme authority in such an assembly to enforce the decisions of the majority, the Congress would probably separate, leaving many of its members on worse terms with each other than they had been when they met. But if this would be the probable result, it follows that no decrease of armaments is likely to be effected by the proposed Congress. M. Drouyn de Lhuys refers to a proposal made by Lord Clarendon in one of the last sittings of the Congress of Paris. But her Majesty's Government understand that proposal to have reference to a dispute between two Powers to be referred to the good offices of a friendly Power, but in no way to the assembling of a general Congress.

Not being able therefore to discern the likelihood of those beneficial consequences which the Emperor of the French promised himself when proposing a Congress, her Majesty's Government, following their own strong convictions, after mature deliberation, feel themselves unable to accept his Imperial Majesty's invitation.



## Literature.

## LONGFELLOWS "WAYSIDE INN."\*

The name of Longfellow, as that of a pure-minded, musical singer, is so much a household word in this country that the little volume before us will need no long introduction on our part. Moreover, we have ourselves so often done the like duty by its predecessors that we can have little to say that is new. These tales and other short pieces, while they will not greatly add to the reputation of the poet of the "Golden Legend" and "Hiawatha," certainly exhibit no falling off in freshness or vigour, while they are pervaded throughout by that unwearied sympathy with nature, and kindly, tender humanity, which have—as we have before observed—contributed to make their author so much the favourite of our English youth of both sexes.

The plan of the "Wayside Inn" is that very natural—and as we are in the habit of thinking, very English—one, of the Canterbury Tales. The landlord of the Red Horse, "known in all Sudbury as the squire," is the modern representative of "mine Host of the Tabard, Southwark"; while for our nine-and-twenty old friends who joined in that notable pilgrimage, we have here brought together a Student, a Jew, a Sicilian, a Musician, a Theologian, and a Poet. It is somewhat hazardous even to appear to challenge comparison with perhaps the very greatest master of graphic delineation. But the author is obviously entitled to be acquitted of such a charge as simply preposterous. And as for plagiarism, we suppose no one will dream of that, when the treasury to be pilfered is so well known and accessible as is happily the masterpiece of the first great English poet. It might be urged with more of reasonableness that the varieties of character introduced are few and wanting in saliency, and that the colouring is weaker than any colouring should be which aspires to be associated ever so remotely with the bright strong hues of the mediæval painter. Best of the group to our mind is the Musician, whose "Straduarus" is described as if the poet loved it. This picture of the violinist is not unworthy of another "Minstrel" which it recalls to the mind.

"Before the blazing fire of wood  
Erect the rapt musician stood;  
And ever and anon he bent  
His head upon his instrument,  
And seemed to listen till he caught  
The joy, the triumph, the lament,  
The exultation and the pain;  
Then, by the magic of his art,  
He soothed the throbbings of its heart,  
And lulled it into peace again."—P. 5.

Of the tales told, we like the Landlord's least—we will say why presently,—and on the whole the Poet's most. The longest and most ambitious is the Musician's: "the Saga of King Olaf." This consists of a series of short poems, illustrative of the conflict between paganism and Christianity in the realms of that wild Scandinavian mythology. The aspect of that conflict which the poet most prominently develops is the internal rather than the external one. His portraiture of the baptized pagan who fights for Christ in the spirit of Thor and Woden is vivid and dramatic. This is the hero-king who takes up the gauntlet on behalf of the Gospel of peace and of self-denial:—

"On the ship-rails he could stand,  
Wield his sword with either hand,  
And at once two javelins throw;  
At all feasts where ale was strongest,  
Sat the merry monarch longest,  
First to come and last to go."—P. 84.

This is the music he delights in:—

"Of all the runes and rhymes  
Of all times,  
Best I like the ocean dirges,  
When the old harper heaves and rocks,  
His hoary locks  
Flowing and flashing in the surges."—P. 96.

This is the strong way in which he puts the alternative of baptism or death to a conquered foe:—

"Then King Olaf said: 'O Sea-king!  
Little time have we for speaking,  
Choose between the good and evil;  
Be baptized or thou shalt die!'"

"But in scorn the heathen scoffed  
Answered, 'I disdain thine offer;  
Neither fear I God nor Devil;  
Thee and thy Gospel I defy!'"

"Then between his jaws distended,  
When his frantic struggles ended,  
Through King Olaf's horn an adder,  
Touched by fire, they forced to glide."

"Sharp his tooth was as an arrow,  
As he gnawed through bone and marrow;  
But without a groan or shudder,  
Rand the Strong blaspheming died."—P. 129.

\* *Tales of a Wayside Inn.* By HENRY WADSWORTH LONGFELLOW. London: Routledge.

It seems to us, however, that Mr. Longfellow overdraws the ferocity of Olaf, though the vigour and sometimes cruelty, with which he carried out his purpose of Christianising his kingdom are of course historical. Thangbrand the priest, his associate in the work, is also unfortunately an historical character. But if Mr. Longfellow enables us to understand the paganism of Olaf, he fails altogether of making us understand his Christianity, which must surely have been a genuine thing and have had some deep grounds of conviction. Had it not been so, he would hardly have involved himself for its sake in the struggle which cost him his throne and life. The death of Olaf introduces what is one of the sweetest things in the book, the epilogue—as we may call it—to the fierce old Sea-King's story:—the burden being that peace is better than anger, and that all vain phantoms, all human inconsistencies, shall fade away before the truth, the love, the CHRIST which are eternal. But though there are many beautiful things in this "Saga":—especially some felicities of diction which Mr. Longfellow has scarcely surpassed anywhere,—we must confess not to have been vehemently interested in it as a whole. We prefer to read of such a conflict as that with which it deals in the pages of Milman or Neander—or Carlyle, whose few paragraphs in the "Heroes and Hero-Worship" convey a more truthful and adequate impression of its nature than is to be derived from this entire series of lays, admirable as they are. The Theologian's tale, illustrating as it does so fearfully that melancholy exclamation of the Epicurean poet—

"Tantum religio potuit suadere malorum,"

is too revolting for the purposes of art.

The Poet's tale of the song-birds, whose habitations in the tree-tops are

"Half-way houses on the way to heaven,"

and who pay us so richly for their small larcenies, yet doomed to fall by the fowler's gun, is a very pretty one, and (we venture to say) will be a certain favourite, especially with our young friends. The opening tale—the Landlord's—"Paul Revere's Ride," as we have said, we do not like. Not only does it strike us as very feeble in itself, but finding it so placed as the first of the series, we could not help seeing in it an indication of that disposition to give importance to differences and collisions between ourselves and the American nation which, whether showing itself on this or the other side of the Atlantic, we so much deprecate. We suppose by this time ninety-nine out of every hundred Englishmen understand that affair of the recalcitrant colonies, and honour them for their pluck: but we do not think those who would create a "poetry of the war of Independence" will be doing any good service either here or there. Let us write and read that story of misunderstanding and most-lamented bloodshed, with mutual respect and manly forgiveness. That will be better than such revival of bitter feelings as some lines in Mr. Longfellow's poem are calculated to provoke (p. 27).

In addition to this set of stories we have—what some will prize most of the whole—"Flight of the Second" of "Birds of Passage." Of these short pieces, of which it is not too much to say that no one but Longfellow could have written them, those entitled, "The Children's Hour," "A Day in June," and "Weariness," will be general favourites. The touching personal allusions contained in this last little poem, and the admirably-executed portrait of the author prefixed to the volume, will make the present publication especially interesting to the admirers of the poet.

## BRIEF NOTICES.

*Prayer and the Divine Order: or, the Union of the Natural and the Supernatural in Prayer.* By THOMAS HUGHES. (Hamilton, Adams, and Co.) The author's opinion is, that, notwithstanding we have so many books on the subject of prayer, "there was a lack that needed to be supplied by some one: men of piercing insight, comprehensive view, and philosophical sympathies, constantly felt that there was a chasm that demanded to be filled." The author's modesty has suggested to him an attempt to provide for these "men of piercing insight," &c., &c., and no doubt he expects to do what he says others have not done, in the way of "satisfying the aspirations of superior minds, and the requirements of the conditions and relations of men and things,"—whatever the latter may be. The author further informs us that he "is not conscious of 'any obligations' to other writers; and that, even if he had known of any that he might consult, 'such are his views, convictions, and taste, that they would have prevented him consulting them,' because 'no true book be written dictatedly, or collected from 'others.' Such a preface ought to raise great expectations: but whoever has a large knowledge of books, and especially of their prefaces, will know what to expect after such a preliminary flourish. There is abundant evidence in the book of powerful natural talents and of

habits of independent thought; and there are truths well spoken of the relation of prayer to the Divine order and operation, which are not commonly unfolded in popular treatises, although never overlooked by thoughtful devotion. Much of this book, indeed, may be read with edification; and parts of it are specially fitted to exert a useful influence on the religious life of the young. But it is impossible to enjoy it, or to commend it to those whose modes of speech and writing are yet unformed. It is very crude, flighty, and self-confident; and the style is highly pretentious and inaccurate. What can be said of the following passage, for instance—of its originality and real importance, of its lucidity in the first sentence, or of the grammatical structure of the last?—

"Different subjects are capable, and even require, different ways of treatment, and that according to their nature, and the relation in which they stand to the object of our instructions. Indeed, the same subject often requires various ways of treatment, that human power and art are capable of. Definition, proof, description, illustration, declamation, and application are some of the different ways in which subjects are capable, and are required, according to the diversified laws of circumstances, and relations, to be so treated."

This is an effort to be profound and fine, and represents much of the book,—and the failure of the author. Thus, again:—

"If God were not impressed by the supplications of sincerity, the voice of the widow would be uttered in vain, the cry of the orphan would be hopeless, the united voice of the sincerity of the universe would be lost in volatile air and eternal forgetfulness."

Mr. Hughes appears to think that not only his present subject, but every subject, waits for him to take it up *de novo*, and unfold it from its first principle. He cannot even name *sympathy*, without starting from, "Sympathy 'is a feeling produced in the mind by the combined influence of the different powers in man,'—another very luminous saying, by the way. Yet, we again say that there are just and beautiful thoughts in the book, which we are grieved to see so disfigured by spasmodic efforts at being original and great. The style is thoroughly vicious. Although Mr. Hughes plumes himself on having "no obligations," he is clearly more indebted to books than his vaunt allows. At any rate his own might easily have been better by the influence on it of such common books as even Henry and Grove; and would have been far deeper, richer, and more delightful, had the author's mind been more in contact with Norris of Bemerton, William Law, Scougal, and others to whom he might be pointed. We suppose we have not ourselves the "superior mind" and the "piercing insight" for which the author has written, as we do not yet feel disposed to substitute Mr. Hughes for either of the writers we have now named.—*Notes on the Gospels, Critical and Explanatory:—Mark and Luke.* By M. W. JACOBUS. (Edinburgh: Oliphant and Co.) We spoke in strong commendation of the author's *Notes on Matthew*, as having more fitness to the wants of those who have no knowledge of the Greek Scriptures, than any other popular commentary known to us,—as developing the thought of the sacred writer more accurately and completely,—and as subordinating the things of "the letter" more justly and harmoniously than others have done to the essential "spirit, that giveth life." We retain our opinion of the peculiar value of his labours. This new volume is of highest excellence, for the discriminating use of the latest materials for exposition, and for the condensation and clearness with which it unfolds and applies the contents of the Evangelists. The *Notes* are based on a Harmony of the Four Gospels; and each section is headed with a reference to the historical order and to the parallel passages in the other Evangelists. Matthew having been treated fully as to all the events and discourses common to the synoptical Gospels, the *Notes* on Mark and Luke are briefer, and comprised in one volume. Professor Jacobus has certainly done more for the intelligent study of the Gospels in Sunday-schools, and for the edifying perusal of them in families, than any preceding writer having the same scope and aim. There are some theological hues in the *Notes* that do not always command sympathy and consent. For instance, the dogmatic remark on the resurrection of the dead body, on p. 113; and on particular redemption, on p. 137. These things, however, cannot be reasoned in such notes; and so, when we agree least, we still do not complain.—*Life in Earnest.* By JAMES HAMILTON D.D., F.S.S. New Edition. (Nisbet and Co.) Who needs to speak of or to commend this little book?—which, with its quaintness, practicalness, and spiritual forcefulness, has taken a firm and lasting hold of the popular mind, as one of the most delightful and profitable of popular religious works produced in modern times. If its style be not to all tastes, it is at least individual and expressive to the utmost: and scarcely the most cultivated or fastidious can resist the fascination of its earnestness for Christian activity and ardour.—*Denmark and her Missions.* By HARRIETT W. ELLIS. (Seeley, Jackson, and Halliday.) The writer justly supposes that England's recently excited interest in Denmark and all that is connected with that country, will extend, among Christians of every name, to its peculiar claim to the reverence and gratitude of the whole Protestant world,—a King of Denmark "having first originated and supported Protestant missions to the heathen." The writer has made use of the best authorities, and has extracted their most



interesting and significant facts with much discernment and carefulness; so as to present a brief but fairly complete account of the history and progress of Danish missions. Her introductory chapters on the Past, on Denmark as it is, and on Danish Matrimonial Alliances, are popularly attractive and useful in themselves; and prepare for an intelligent and earnest interest in the missionary narrative that follows. When one names India, Greenland, and the West Indies, in recounting missionary toils and successes, the mind of a well-instructed Christian reverts at once to Denmark, from which land the word of life was sent forth to those countries: while, when dwelling on our own relations to the West Indies especially, it will be remembered that it was from three Danish islands that that word first sounded to the inhabitants of Jamaica, Antigua, Barbadoes, and St. Kitt's. This excellent volume is calculated to give intelligence and warmth to a Christian interest in Denmark, and to deepen a devout concern for the cause of missions, and for the noble men of every nation engaged in that noblest work.

### Poetry.

#### A SONNET TO THE DEPARTING YEAR, 1863.

MEMORY.

True friend of mine, 'tis hard to see thee go!  
Have we not journeyed on, in joy and woe,  
Still side by side, and hand in hand together  
For good and ill, for fine and for foul weather?  
Have we not mingled thanksgivings and tears,  
Smiled on the young bride, trembled with sad fears  
Lest God should not arise to shake the earth,  
Vanquishing evil? Have we not hailed the birth  
Of marvellous things and heavenly—vivifying  
And raising up the hopes that had been dying?  
Ah me! too late I think on fair occasions  
Given for my bettering; on thy soft persuasions  
To higher virtues! Had I used thee well,  
Most bounteous, less were felt this parting knell.  
Ashurst Wood.

### Miscellaneous News.

**THE KIDNAPPING IN THE SOUTH SEAS.**—The following encouraging communication has just been received from the Foreign Office:—"November 28, 1863. Sir,—I am directed by Earl Russell to acknowledge the receipt of your letter of the 22nd instant, respecting the introduction of Polynesians into Peru, and I am to acquaint you that her Majesty's Government have every reason to believe that steps have been taken by the Peruvian Government for entirely abolishing the traffic in question.—I am, Sir, your most obedient humble servant, A. H. LAYARD. William Logan, Esq., 21, Maxwell-street, Glasgow."

**FEVER IN LONDON.**—The *Lancet* reports the rapid increase of fever in the metropolis. The number of patients admitted into the London Fever Hospital, which in the month of June did not exceed eighty-nine, in October amounted to 236. During the first sixteen days of the present month no fewer than 170 cases were admitted, the great majority of which were typhus. The hospital, which contains 200 beds, was full on the 9th of October, and since that date large numbers of applicants have been almost daily refused admission for want of room. The committee have determined on the erection of a temporary wooden building capable of containing sixty beds.

**MAIL CONTRACT FOR THE PANAMA LINE TO NEW ZEALAND.**—An agreement for a contract for five years for a monthly line of steamers between Panama and New Zealand has just been completed between the Hon. Crosbie Ward on behalf of the colony and the directors of the Intercolonial Royal Mail Packet Company, which for some time past has had a line of steamers between Australia and New Zealand. The time to be occupied between Panama and New Zealand is thirty days, under a penalty for excess and bonus for shorter periods, and the subsidy is to be 76,000*l.* per annum for the entire route—Panama, New Zealand, and Sydney—guaranteed by the colony of New Zealand alone. The service is to commence about 1st January, 1865, and it will complete the circle of British mail steam service round the globe.

**STATE OF BETHNAL-GREEN.**—The vestry of Bethnal-green held a special meeting on Thursday, in the Town Hall, Church-row, to consider the best means of removing the nuisances existing in the parish. After an amusing discussion on the duties of nuisance inspectors, it was resolved that a chief inspector should be appointed, at a salary of 80*l.* per year. It was also decided that the present nuisance removal committee be called the sanitary committee, and should be composed of the whole vestry; that for purposes of general inspection the committee should be divided into sections; and that each ward should be under the inspection of the members representing it. The clerk stated that a loan of 7,000*l.*, for drainage purposes, had been negotiated with an insurance office. Finally, it was ordered that the surveyor should be instructed to compel owners of property to drain their premises into the main sewer, if no drainage existed into any other sewer.

**THE CONFEDERATE WAR STEAMER AT CALAIS.**—A letter received on Saturday morning at Lloyd's, from their agent at Calais, states that the Confederate war steamer *Rappahannock*, which ran into that port on Thursday last, proves to be her Majesty's steam sloop *Victor*, which was sold, along with three other war steamers, at Sheerness or Chatham a few weeks since. The Custom-house authorities at Calais have received instructions from the French Government not to offer the slightest opposition to

the completion of the *Rappahannock*, and that Captain Campbell, the commander, could leave the port whenever he felt disposed. The *Victor* is upwards of 1,000 tons burthen, and her engines are 300-horse power. She is built of wood, and from her water-lines seemed to be a fast sailer. The other three English war steamers are reported to be fitting out in the river or at Sheerness for Confederate privateers. The *Rappahannock* is in an unfinished state, and has a number of carpenters and other workpeople on board.

**THE PUNISHMENT OF DEATH.**—On Thursday evening a lecture on this subject was delivered in the Friends' Meeting House, Westminster, by Mr. William Tallack, secretary to the Society for the Abolition of Capital Punishment. The lecturer illustrated, by statistical and other evidence, the increased security from crime which has attended the total abolition of death punishment in other countries and its partial abolition in our own, so far as it has been tried. He then spoke of the solemn responsibility attendant upon the existing system, by which some lives are almost annually forfeited for crime committed under the impulse of long-concealed and unsuspected insanity. Thus a terrible and inevitable natural misfortune is visited with the severest penalty of the law. Allusion was further made to the recent disclosures of the exceeding filth and squalor at Bethnal-green and elsewhere, as illustrating the national duty of some merciful consideration even for the worst of criminals by reason of the usual antecedents of their bringing-up, or rather "dragging-up," from childhood amid vices and temptations of the worst description.

**FALL OF A NEW HOUSE IN ISLINGTON.**—The Wheatshaf public-house, contiguous to the Agricultural Hall, was being rebuilt, the workmen labouring night and day in order to its completion before the approaching cattle show. At noon, on Thursday, the building suddenly split completely in two, the front falling out into the street, carrying with it the scaffolding and the men engaged thereon, while those at work in the body of the house were buried in the fallen ruins. On search being made, nine men were literally dug out; two of whom were dead, and the other seven severely injured. The names of the unfortunate men who lost their lives were John Peake, carpenter, a young man; and Joseph Pearce, a married man with seven children. Of the seven unfortunate sufferers by the late accident now lying at St. Bartholomew's Hospital, five are going on as favourably as could be expected, considering the severe nature of their injuries. Two, however, Smith and Cassidy, are still in such a precarious condition as to require constant medical attendance. A subscription has been opened in the parish for the relief of the sufferers and their bereaved families. An inquest on the bodies of the deceased has been commenced.

**PRESENT FROM THE QUEEN TO MRS. DAVIS, LATE MISS BONETTA FORBES.**—Our readers will probably remember the marriage at St. John's Church, Chatham, a short time since, of the young African Princess, Miss Bonetta Forbes, the protégée of the Queen, who was brought into this country by Captain Forbes, in H.M.S. Bonetta, from the Coast of Africa, and educated by the Rev. J. Schon, chaplain of Melville Hospital, Chatham, at the expense of her Majesty, who always took the most lively interest in her welfare, and occasionally had her at court. On the occasion of the marriage of the young princess to J. Davis, Esq., a coloured West India merchant, who has since settled on the Gold Coast, the Queen took the most lively interest in the event, and made Miss Forbes several handsome wedding presents, all of which were fully described at the time. Intelligence has now been received of a further mark of favour conferred on Mrs. Davis, who has just given birth to a daughter, to whom her Majesty has stood godmother by proxy. At the same time the Queen has presented to her god-child a beautiful gold cup, with a salver, knife, fork, and spoon of the same material, as a baptismal present. The cup and salver bear the following inscription:—"To Victoria Davis, from her godmother, Victoria, Queen of Great Britain and Ireland, 1863."—*South-Eastern Gazette*.

### Gleanings.

In the Court of Bankruptcy on Wednesday Commissioner Goulburn ordered the release of Colonel Waugh.

Lieutenant Fitzsimon, who has given the chief evidence on the Crawley trial, is said to be a grandson of the celebrated Daniel O'Connell.

An authorised translation of M. E. de Pressensé's reply to Réan's "Vie de Jésus," is to be issued in a few days by Mr. Elliot Stock, of Paternoster-row.

There is now yearly paid out of the public exchequer of this country 350,000*l.* for the support of Roman Catholicism.

The Danes resident in Great Britain will shortly present to the Princess of Wales a magnificent vase, 3 feet 6 inches in height, wrought in oxydised silver.

Infanticide is so prevalent in Southampton that the mayor of the town has offered 50*l.* reward for whoever will give evidence that will convict any of the criminals.

While a Welsh cause was being tried in one of the London courts on Thursday, the counsel for the plaintiffs begged to be excused, though a Welshman,

from pronouncing the name of the place where the coal-mine is situate. It was spelt Llwywywywer.

Lord Palmerston has, it seems, while in office, created eighteen peers—Lords Wensleydale, Aveland, Lyons, Belper, Fermoy (Irish), Eversley, Ebury, Macaulay, Chesham, Llanover, Lyveden, Taunton, Westbury, Fitzhardinge, Seymour, Houghton, Annaly, and Earl Russell—a goodly list.

A courteous rector, in a well-known northern county, was in the habit of not commencing divine service till he had satisfied himself the squire was duly ensconced in the family pew; but happening one Sunday to omit ascertaining the fact, he commenced, "When the wicked man—" but was instantly stopped by his faithful clerk, who exclaimed, "Stop, sir, he ain't come in?"

**THE DOCTOR AND HIS PATIENT.**—Miss Jamieson, a beautiful lady in New York, by accident had a leg broken last spring. Dr. Grayson attended the patient, and another accident, worse than the first, occurred—the patient and physician fell in love with each other. Naturally his visits were frequent; and when the patient was well Dr. Grayson asked Mr. Jamieson for his daughter. Mr. Jamieson refused, and Dr. Grayson brought in a bill for two hundred and eighteen visits at two dollars each. As the saying is, Dr. Grayson had him there, and Mr. Jamieson, disposed to get out of the business as cheaply as possible, gave his daughter and took a receipt.—*American Paper*.

**THE PRESIDENT'S SHIRT.**—Some ladies have (says "Manhattan" in his last letter) written to the President for the original shirt he wore when on his way to Washington and was nearly murdered in Baltimore, or would have been but for a Scotch lass:—"To the ladies having in charge the North-Western Fair for the Sanitary Commission, Chicago, Illinois.—Executive Mansion, Washington, Oct. 6, 1863. According to the request made in your behalf for the original shirt worn by me when I came on from Illinois to be inaugurated in 1861, I have sent it on to you in a package by Hainden's Express. The two letters "A. L." at the tail-end of the article were not made by Mrs. L. or any of the females of my family. They were written with indelible ink purchased by me for a quarter in Springfield, three years ago. I had some desire to retain the shirt; but if it shall contribute to the relief or comfort of the soldiers, that will be better. Your obedient servant, A. LINCOLN."

### Births, Marriages, and Deaths.

#### BIRTHS.

TILLET.—At Norwich, Nov. 22, Mrs. W. H. Tillet, of a son.  
CARTER.—Nov. 27, the wife of Mr. Henry Carter, of Lee, of a son.  
WILSHIRE.—Nov. 30, the wife of the Rev. T. Wilshire, Baxter Gate, Loughborough, of a daughter.

#### MARRIAGES.

HARPER—WILCOX.—Sept. 22, at the Union Chapel, Port Elizabeth, Algoa Bay, by the Rev. J. Richards, Mr. Charles Harper, of Victoria House, Alice, Cape of Good Hope, to Emily, second daughter of Mrs. W. R. Wilcox, of Somerset-street, Kingsdown, Bristol.  
NEWMAN—CUBLEY.—Nov. 10, at Malta, Mr. C. S. Newman, missionary at Constantinople of the London Society to the Jews, to Lucy Matilda, youngest daughter of Wm. Cubley, Esq., of Derby.  
WARREN—BAYES.—Nov. 12, at the Independent Chapel, Wymondham, by the Rev. J. Anderson, Mr. William Warren, of Attleborough, to Miss Mary Bayes, of the former place.  
BOULTER—TYRRELL.—Nov. 14, at the Independent Chapel, Bungay, by the Rev. Charles Stokes Carey, Mr. David Boulter, to Eliza, seventh daughter of Mr. Mark Tyrrell, both of Ditchingham.  
ROBERTS—HASLAM.—Nov. 19, at the Crescent Chapel, Liverpool, by the Rev. H. Griffiths, M.A., Mr. J. Roberts, of Everton, to Miss Jane S. Haslam, youngest daughter of the late T. B. Haslam, Esq., M.D., of Carnarvon.  
CANNING—GUNN.—Nov. 19, at Hampstead, by the Rev. J. King, George Treuehard Canning, Esq., of Chard, Somerset, solicitor, to Elizabeth, younger daughter of the late Rev. J. Gunn, Independent minister, of Chard.  
BOSTOCK—HUDSON.—Nov. 21, at the Independent Chapel, Rusholme-road, Chorlton-on-Medlock, by the Rev. A. Thomson, Mr. John Bostock, of that place, to Elizabeth Ann, only daughter of Mr. Thomas Hudson, sanitary inspector, Manchester.  
PARKER—PAGE.—Nov. 23, at the Congregational Chapel, Burnham, Essex, by the Rev. J. C. Burnett, Mr. Alfred Edward Parker, to Elizabeth, fourth daughter of Mr. Chas. Page, of Althorne.  
HILL—HEPWORTH.—Nov. 23, at the Congregational Church, Barnsley, Mr. George Hill, to Miss Ann Hepworth, both of Blacker Hill, near Barnsley.  
LEE—CLOSE.—Nov. 23, by the Rev. T. Rees, at the Independent Chapel, Chepstow, Jonathan Lee to Elizabeth Close, both of St. Briavel's.  
EDWARDS—JONES.—Nov. 24, by the Rev. T. Rees, at the Independent Chapel, Chepstow, Oliver Edwards, to Anne Jones, both of Chepstow.  
BROXUP—KITCHING.—Nov. 14, at Lister-hills Chapel, Horton, by the Rev. Andrew Russell, M.A., Mr. Joseph Broxup, to Miss Ann Kitching, both of Horton.  
HOLLWAY—WEIGHTMAN.—Nov. 26, at the Congregational Church, Kingsland, by the Rev. C. Dukes, M.A., Stanley, son of J. H. Hollway, Esq., of Madeira, to Mary, daughter of F. J. Weightman, Esq., of York-terrace, Stoke Newington.  
ELLIOTT—RACKHAM.—Nov. 26, at the Independent Chapel, St. Nicholas, Ipswich, by the Rev. John Raven, Mr. Edward Elliott, to Maria, daughter of Captain Samuel Rackham, both of Ipswich.  
BOTTLE—WALKER.—By licence, at Howard Chapel, Bedford, by the Rev. William Elliott, Henry A. Bottle, of Pertenhall, Beds, to Sarah, youngest daughter of George Walker, Esq., of Goldington, Beds. No cards.

#### DEATHS.

ALLON.—Nov. 15, at Welton, near Hull, Horkshire, Mary, the beloved wife of Mr. William Allon, aged sixty-six.



**CHENEY.**—Nov. 20, in the fifty-eighth year of his age, the Rev. Jas. Cheney, Independent minister, Isle of Portland.  
**FORSAITH.**—Nov. 20, Grace Lilian, youngest daughter of the Rev. R. E. Forsaith, of Orange-street Chapel, London.  
**NENNER.**—Nov. 22, Eliza Mary, the wife of the Rev. Maurice Nenner, of New College, London, aged thirty-four.  
**RUFFHEAD.**—Nov. 22, after a short but painful illness, Mr. R. Ruffhead, deeply and deservedly lamented.  
**GREEN.**—Nov. 23, at Uppingham, Rutland, Martha Margaret, the beloved wife of the Rev. John Green, late pastor of the Congregational Church, aged sixty-four.  
**HAYNES.**—Nov. 26, at Brighton, William Jacob, the beloved and only son of Mr. and Mrs. W. J. Haynes, of High-street, Borough, and Forest-hill, Kent, aged six years.  
**NUTT.**—Nov. 28, at his residence, 270, Strand, Mr. David Nutt, aged fifty-three, deeply lamented.

## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 25.

ISSUE DEPARTMENT.	
Notes issued .. £27,329,245	Government Debt £11,015,100
	Other Securities .. 3,634,900
	Gold Coin & Bullion 12,679,245
£27,329,245	£27,329,245
BANKING DEPARTMENT.	
Proprietors' Capital £14,558,000	Government Securities .. £10,710,330
Reserve .. 8,201,351	Other Securities .. 20,022,886
Public Deposits .. 7,047,534	Notes .. 6,324,085
Other Deposits .. 12,802,411	Gold & Silver Coin 689,687
Seven Day and other Bills .. 649,042	
£33,246,338	£33,246,338

Nov. 26, 1863.

M. MARSHALL, Chief Cashier.

**HOLLOWAY'S PILLS—ENFEBLED EXISTENCE.**—This medicine embraces every attribute required in a general and domestic remedy; it overturns the foundations of disease laid by indigestible food and impure air. In obstructions or congestions of the liver, lungs, bowels, or any other organs, these pills are especially serviceable and eminently successful. They should be kept in every family, as they are a medicine without a fault for young persons and those of feeble constitutions. They never cause pain or irritate the most sensitive nerves or most tender bowels. Holloway's Pills are the best known purifiers of the blood and the best promoters of absorption and secretion, which remove all poisonous and noxious particles from both solids and fluids.

## Markets.

## CORN EXCHANGE, LONDON, Monday, Nov. 30.

There was only a moderate supply of English wheat on offer this morning, and the arrivals from abroad during the past week have been small. English wheat commanded a ready sale at an advance of fully 1s per qr on the quotations of Monday last. For foreign wheat there was a fair demand, and an advance of from 1s to 2s per quarter on the rates of this day week was obtained. Barley a dull sale, without alteration in value. Beans and peas were firm, and each 1s per quarter above the rates of Monday last. We had a very small arrival of foreign oats last week, but one or two vessels have arrived for this morning's market, and the trade has been very firm, and needy buyers had to pay 6d per qr advance on the prices of Monday last.

**BREAD.**—The prices of wheaten bread in the metropolis are from 7d to 7½d; household ditto, 5d to 6½d.

## BUTCHERS' MEAT, ISLINGTON, Monday, Nov. 30.

The supply of foreign beasts and sheep on sale in the market to-day was seasonably good. The beasts came to hand in middling condition, but the quality of the sheep and calves was good. On the whole the trade ruled steady, and prices had an upward tendency. From our own grazing districts, the receipts of beasts fresh up this morning exhibited a decrease when compared with several previous weeks. The supply from Ireland and Scotland was moderate for the time of year. The general condition of the supply was very middling. Some of the beasts from Scotland, however, were in order. Nearly all breeds commanded a steady sale, at an advance of 2d per 8lbs on the prices of last week, at which a good clearance was effected. Best Scots realised 5s 2d per 8lbs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprised 1,800 shorthorns, &c.; from Norfolk 200 Scots and crosses; from other parts of England, 700 various breeds; from Scotland, 170 Scots and crosses; and from Ireland, 700 oxen and heifers. We were but moderately supplied with sheep; but the quality of most breeds was good. The mutton trade was firm, and, in some instances, prices advanced 2d per 8lbs. Prime Downs and half-breeds realised 5s 10d per 8lbs without difficulty. Calves—the supply of which was small—met a firm inquiry, at 2d per 8lbs advance on last week's rates. The top figure was 4s 10d per 8lbs. There was an improved inquiry for pigs, at slightly enhanced quotations.

## Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inf. coarse beasts.	3	6	to	3	10	Prime Southdown	5	8	to	5	10
Second quality	4	0	to	4	6	Lambs	0	0	to	0	0
Prime large oxen.	4	8	to	5	0	Lge. coarse calves	3	10	to	4	6
Prime Scots, &c.	5	0	to	5	2	Prime small	4	8	to	4	10
Coarse inf. sheep.	3	10	to	4	4	Large hogs	3	4	to	3	10
Second quality	4	6	to	4	10	Neatm. porkers.	4	0	to	4	6
Pr. coarse woolled	0	5	to	0	6						

Suckling calves, 14s to 20s. Quarter-old store pigs, 20s to 26s each.

Stuckling calves, 14s to 20s. Quarter-old store pigs, 20s to 26s each.

## NEWGATE AND LEADENHALL, Monday, Nov. 30.

Fair average supplies of town and country-killed meat are on sale at these markets to-day. For good and prime beef and mutton there is a steady request; for other descriptions the trade is dull. The currency ruled as follows:—

## Per 8lbs by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	2	10	to	3	0	Small pork	4	0	to	4	2
Middling ditto	3	2	to	3	6	Inf. mutton	3	4	to	3	6
Prime large do.	3	8	to	3	10	Middling ditto	3	8	to	4	2
Do. small do.	4	0	to	4	2	Prime ditto	4	4	to	4	6
Large pork.	3	2	to	3	10	Veal	3	6	to	4	4

## PRODUCE MARKET, TUESDAY, Dec. 1.

**TEA.**—The amount of business done has been limited, and the dealings entered into have been at about the same prices as last week.

**SUGAR.**—The inquiry has been less animated, although previous quotations are still demanded for good grocery qualities. In the refined market a moderate business has been transacted, and quotations remain firm.

**COFFEE.**—The demand in this market for colonial descriptions has been more active, and quotations have, in some instances, been rather higher.

**RICE.**—Business has been to a fair extent and late prices are fully supported.

**PROVISIONS.** Monday, Nov. 30.—The arrivals last week from Ireland were 5,630 firkins butter, and 3,387 bales of bacon; and from foreign ports 16,304 casks butter, and 635

bales and 125 boxes of bacon. The Irish butter market ruled very quiet, the mildness of the weather checking operations, and the attention of the dealers being turned to American, which met a free sale at 100s to 105s for fine quality. Dutch was at a decline of 4s to 6s per cwt on the quotations of last week, owing to the very middling quality. The bacon market ruled very quiet, and a decline of 2s per cwt was submitted to without causing any increased sale, the dealers only purchasing for immediate use.

**POTATOES.**—BOROUGH AND SPITALFIELDS, Monday, Nov. 30.—Full average supplies of potatoes are on sale at these markets. For all qualities the trade has ruled inactive, and quotations have been without change. The arrivals from foreign ports last week were 250 bags from Harington Yorkshire Regents 70s to 80s, ditto Flukes 90s to 100s, Kent and Essex Regents 60s to 80s, ditto Rocks 50s to 60s, Perth, Forfar, and Fifeshire Regents 70s to 80s per ton.

**WOOL.** Monday, Nov. 30.—Since our last report there has been an average business doing in nearly all kinds of English wool, both for home use and export to the continent, and the late advance in the quotations is well supported. The supplies on offer are only moderate, and the stocks held by our manufacturers are somewhat limited.

**FLAX, HEMP, COIR, &c.**, Saturday, Nov. 28.—We have to report a firm trade for flax, at the full rates of this day week. The demand for hemp is steady, at 89½ to 10s 4½ per ton for clean Russian descriptions. Jute is less firm, and prices have fallen 10s per ton. Coir goods, however, are steady in price.

**SEEDS.** Monday, Nov. 30.—The trade for seeds keeps about the same as last week, but there is a more general inquiry for all descriptions of agricultural seeds, but there is little business resulting at present. Canaryseed, with moderate supply, sells slowly without change in value.

**OIL.** Monday, Nov. 30.—The business passing in linseed oil continues dull, and the quotation has fallen to 38s 6d per cwt on the spot. Rape has further declined, foreign refined being now quoted at 42s, and brown at 39s per cwt. Coconut, olive, and palm oils move off slowly. Fish oils, however, are firm. French spirits of turpentine have fallen to 65s per cwt, American refined petroleum is selling at 1s 1½ to 2s per gallon. Tar is lower in price, and resin moves off slowly.

**COALS.** Monday, Nov. 30.—Factors succeeded in getting an advance on coals sold to-day. Hutton's 19s, Haswell 19s, Kellie 18s 6d, East Hartlepool 19s, Russell Huttons 18s 3d, Braddys 18s 6d, Hough Hall 18s, South Kellie 18s, Riddells 17s 6d, Wearcliffe 17s 9d, Wylam 17s, Tanfield 15s 6d, Hartley's 15s 6d, Belmont 17s 6d.—Fresh arrivals, 79; left from last day, 3.—Total, 82.

**TALLOW.** Monday, Nov. 30.—The tallow trade is very dull to-day, and P.Y.C. is quoted at 42s 6d per cwt on the spot. Town tallow commands 41s 3d per cwt net cash. Rough fat is selling at 2s 1½ per 8lbs.

## Advertisements.

**WANTED, an ACTIVE YOUNG MAN, as ASSISTANT in the TEA, GROCERY, and PROVISION TRADE.**

Apply to J. H. Conway, Abergavenny, Monmouthshire.

TEETH!



TEETH!

## MESSRS. GABRIEL'S INVENTION.

**OSCEO EIDON** (by Her Majesty's Letters Patent). Artificial Teeth, from One Tooth to a complete Set, without pain or extracting Stumps, at half the usual charges, by

**MESSRS. GABRIEL,**  
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